Annals of the Kensington Methodist Episcopal Church, ...

William Swindells

List of members

Compliments of
Albert C Pehrle
425 N 3rd St

PENN TREATY TREE, WHERE THE FIRST METHODIST PREACHING SERVICE WAS HELD,
HANOVER AND BEACH STREETS.

1801. 1893.

ANNALS

OF THE

Kensington Methodist Episcopal Church,

Philadelphia.

Compiled by REV. W. SWINDELLS, D. D.

[Philadelphia]

May 1st, 1893.

EMB

THE SECOND CHURCH, DEDICATED FEBRUARY 8th, 1833.

Morrison 5 June 1928

THE PRESENT CHURCH BUILDING, ERECTED AND DEDICATED, 1854.

A WORD FROM THE COMPILER.

THE annals of the Kensington Methodist Episcopal Church cover a period so extended, that a full history of the church would be a record of the growth of the district of Kensington, for many of its members have been influential factors in the development of this section of Philadelphia. Many events have been briefly touched that might have been much enlarged, and some incidents have not even been noted. The aim has been to present only the salient facts. In this labor of love the compiler has received valuable aid from a former member of the church, Brother Lemuel C. Simon, who placed at his disposal the materials gathered by him several years ago. Few churches have made a better use of a great opportunity, and the cases are more rare where a church has accomplished more for God and the welfare of human souls. Thousands have been rescued by it from a life of worldliness and sin, whose holy lives and inspiring deeds are now the patrimony of the church. The population of Heaven has been much increased by multitudes that were fed with the bread of life within its sacred walls, and many remain who as fondly speak the name of the dear "Old Brick" as the name of their own mother. We have done what we could to embalm her works and worth.

May 1st, 1893. W. SWINDELLS.

Hall of the Young Men's Christian Association, Kensington M. E. Church, Dedicated in 1873.

AT the annual meeting of the male members of Kensington Methodist Episcopal Church, April 18th, 1892, on motion of W. R. Wooters the following resolution was adopted:

"That a Committee, consisting of the Board of Trustees and nine other members named by the Chairman, be appointed a Ways and Means Committee to recarpet the church and purchase a new organ."

It was also agreed that the Committee should favorably consider the celebration of the founding of the Church, in securing a written history of the Church by the pastor, W. Swindells, and its publication in suitable form.

The following composed the Committee:

Board of Trustees—Joseph Bennett, A. H. McFadden, George Kessler, Henry Kessler, I. P. H. Wilmerton, J. F. Fox, R. J. Simmington, D. S. Clunn, A. H. Claypoole.

Other Members—W. R. Wooters, Louis Weidig, John Clouds, Jr., Joel G. Bateman, A. S. Test, S. M. Simmington, Charles H. Dedaker, Francis Shubert, James Simmington. The pastor, W. Swindells, was added to the Committee.

The Committee met on May 11th, 1892, and organized as follows: *President*, Joseph Bennett; *Vice-President*,

J. F. Fox; *Secretary*, Charles H. Dedaker; *Assistant Secretary*, Louis Weidig; *Treasurer*, George Kessler.

On motion of James Simmington the pastor was requested to write a history of the Church. The pastor consented, and submitted his work from time to time to the inspection and judgment of the Committee, for their aid and advice. The Committee unanimously approved it, and it is now presented to the consideration of the members and friends of a church, that has never faltered in its work of saving souls, befriending the poor and needy, caring for the young, and building up the kingdom of our Lord and Saviour Jesus Christ, to whom be glory in the Church throughout all ages, world without end. Amen.

REV. W. SWINDELLS, D. D.

Inserted by Special Request of Committee.

MRS. M. S. SWINDELLS.

Inserted by Special Request of Committee.

Annals of the Kensington M. E. Church.

AT the beginning of this century, what was known as Kensington presented the appearance of a rural village. It comprised the territory covered by the Eighteenth Ward, but when the district was incorporated, in the year 1820, its bounds were much larger, extending from Cohocksink Creek, now Canal Street, to Gunner's Run, and from the Delaware River to Sixth Street. The people were chiefly of English and German descent, and numbered about 5,000.

At that early period, wooden ship-building, an industry for which this section of the city is renowned, was even then carried on extensively. As late as 1813 it contained but two grocery stores and no dry-goods store. There were six taverns of the nature of country inns. There was not a street or sidewalk in the entire district. When the frost left the ground, there were ditches from three to four feet deep along the sides of Queen (now Richmond) Street, from Palmer to Hanover Street, and thence to the Delaware, that served as conduits to convey the water to the river. Palmer and Shackamaxon Streets were not opened below Queen Street; there was no thought of Allen Street. There was not a connected

row of houses or block of buildings in the district; in a few places two or three buildings were joined together, but with these exceptions there were irregular gaps between single houses. The people generally owned the houses they lived in, which had garden plots attached to them. The dwellings were mainly two and a half stories, and were confined to streets contiguous to Frankford Road and the Delaware River. The river front was then in its natural state, and the foot of Bishop (now Vienna) Street was a clean, sandy shore, and a favorite baptismal resort for the Baptists of the vicinity.

This is a brief pen-picture of this section of the city of Philadelphia when the preachers of the Methodist Episcopal Church raised the banner of the Cross in it, and organized a church society among the people. A few members of the Methodist Episcopal Church had resided here for several years who were members of and accustomed to attend St. George's Church, at the corner of Fourth and New Streets. If the weather was stormy they occasionally stopped at Zoar Church, on Brown above Fourth Street, which was in charge of the preachers of St. George's, and worshiped with our people of color there. In the month of June, 1801, a schism occurred among the members of St George's, that in its outcome was of much importance to Methodism in Kensington. About sixty of the members of the Church seceded, and formed a new Society under the title of "The United Society of the People called Methodists." They

had four preachers, two of whom—Charles Cavender and Thomas Haskins—had been itinerant preachers. The members of the new Society were at once organized into four classes, with suitable leaders. The members who resided in Kensington were constituted a class under the title, "The Class in Kensington. John Hewson, Leader." The following persons composed the class: John Hewson, Sr., Zebiah Hewson, Edward Jones, John Jones, Anthony Jones, Ann Hewson, wife of John Hewson, Jr. This class met on what was called Sheep Hill, at the northwest corner of Richmond and Crease Streets, then called Queen and Crown Streets. The Hill extended from the corner to the residence of the late Clement Keen, Esq., No. 221 Richmond Street. It was occupied by a double two-story brick house, painted yellow, standing twenty feet back from the street, with a paling fence around it, and was reached by a flight of steps resting against the bank on Queen Street. It was in this building, in the month of June, 1801, that the first class was held in Kensington. John Hewson, the first member of the church, spent all his life in the district of Kensington. He published two books, one with the title of *Christ Rejected* and the other containing an account of a singular vision, in which he saw countless coffins in the sky. The ghastly sight inspired him to prophesy an invasion of yellow fever, which, coming to pass according to his prediction, made his book famous in the neighborhood

for many years. He died about fifty years ago, and is interred in the Palmer Burial-Ground.

In 1802 the Union M. E. Church was formally recognized by the Bishops as a separate and regular Society, and Rev. George Roberts was appointed by Bishop Asbury preacher in charge. This led to a partial rearrangement of the work of the church. The class in Kensington was abandoned by the Union Society, but was instantly reorganized by the preacher in charge of St. George's Church, who, at that time, was Rev. J. McClaskey. Robert Boretree was appointed class leader. The names of the members of the class were as follows: Joseph Dean, Elizabeth Dean, John Rudy, Sarah Rudy, Francis Glenn, John Glenn, Mary Tabor, Susannah Livesly, Michael Bow, Mark Devon, James Holt, Griffith Vaughan, Margaret Vaughan, Mary Tees, George Tees, Elizabeth Tees, William Slattery, Mary Kerzey, John Kerzey. The class continued to meet on Sheep Hill. The Methodists of that day, like the founder and early disciples of Methodism, were obliged to endure persecution. They were few, poor, and despised. James F. Brindle, who was a subsequent member of the class, states "that he was often present in the class-room when the rowdies would carry off the yard gates and the window shutters. They would throw stones on the roof and through the windows of the house." Similar treatment, if not worse, was inflicted upon the congregation at Zoar.

GEORGE J. HAMILTON.

REV. ISAAC CHILDS, Local Preacher.

In 1803 Solomon Sharp and Thomas F. Sargent were preachers in charge. Of the first-named, Abel Stevens, the historian of Methodism, writes: "His form was tall, remarkably robust, with long white locks flowing upon his shoulders, and a bearing of no little dignity, original, eccentric, but a mighty man."

In 1804 the preachers appointed to St. George's were Solomon Sharp and W. Bishop. Previous to this year the Methodist preaching services in Kensington were held on Sunday afternoon, under the shade of the Penn Treaty Tree, on the shore, at Beach above Hanover Street, and were conducted in the main by local preachers. Logs of the ship-yard served as benches. If the weather was unfavorable the congregation met in an old shed near by, used by the carpenters. The people always referred to the place of meeting as "down on the shore," and Sunday afternoon services were held there regularly in the summer as late as 1850. The members determined, early in the year, that they would erect a house of worship.

At their solicitation the Trustees of St. George's, on August 1st, 1805, purchased of William Clark and wife a plot of ground composed of three adjoining lots on the southeast side of Queen Street (now Richmond) and on the northeast side of Marlborough Street, or, as it was then called, Point Road and Meeting House Lane. The size of the lot was 60x120 feet, and was subject to a ground-rent of $60.00. The rear part of the lot was set apart as a burial-ground, and remained so until the erec-

tion of the present church. It was in care of the sexton, who received from $1.00 to $1.50 for digging graves and from fifty cents to $1.00 for serving funeral invitations.

In 1805 W. Colbert and James Smith were appointed to St. George's, and Kensington was under their care. During this year a church building was erected. It had a front of 36 feet 6 inches on Meeting House Lane (Marlborough Street) and a depth of 46 feet 6 inches on Queen Street (now Richmond). It was commonly called the "Brick Church," from the materials of which it was composed, and finally "The Old Brick," and is better known by this title than by any other. There was a deep gallery on three sides of the audience-room. At the pulpit platform it was so near the preacher that he could shake hands with those who occupied the front seats, if they but leaned over. The interior remained unplastered for several years. The one point gained, and a vital one, was a church home and a place of shelter. This was the third house of worship built by the Methodists in Philadelphia, the second being Ebenezer.

In 1806 James Smith, Joseph Totten, and Thomas Everard were assigned to St. George's charge, which included Kensington.

In 1807 Thomas Ware, R. Sneath, and T. Dunn were stationed preachers.

In 1808 Thomas Ware, David Bartine (father of Rev. D. W. Bartine, D. D., late of the New Jersey Conference), and John Walker.

In 1809 Michael Coate, Thomas Smith, and James Bateman.

At the opening of the Conference year a committee was appointed by the Board of Trustees of St. George's to confer with the members of Kensington, and at a meeting of the Trustees, held July 18th, 1809, the committee presented the following report, which was adopted:

"On the 18th of July, 1809, at a meeting of the Trustees of the Incorporated M. E. Church in Philadelphia, the committee appointed to confer with the Kensington Society, made a report as follows, which was adopted:

"1. That the Kensington Society agree to have Trustees of their own, to hold Kensington Church in trust for the use of the connection, according to the form of deed in the Discipline, and that in future the said Society shall manage all their temporal concerns.

"2. The Trustees of Kensington Church bind themselves to pay annually $200, in quarterly payments, to the Trustees of St. George's Church, for the support of the preachers that may be stationed in the city from time to time, otherwise if a single preacher board in Kensington, they agree to pay his board, salary, and expenses, as their proportion of all the expense in supporting the stationed preachers.

"3. It is also agreed that Kensington shall be supplied with preaching as usual.

"4. That all that meet in class in Kensington shall be

considered as the members of the Kensington Society, and shall not be allowed to vote at elections at St. George's, nor be eligible for a Trustee in that Board, unless they have been members of St. George's Church at least six months previous to such election.

"5. That no person shall be appointed a Trustee or Steward of Kensington that is not a member of that Society.

"6. That Kensington shall still be considered under the charge and direction of the assistant preachers in the city, unless the Bishops should otherwise direct.

"7. That these regulations and articles of agreement shall be entered upon the journals of the respective Boards of Trustees, and shall be considered mutually binding, unless they should hereafter be rescinded or altered in a joint meeting of the two Boards.

"8. The assistant preacher at any time shall call a joint meeting at the request of either Board, and all such meetings shall be held in St. George's Church.

"9. That these regulations shall not be considered as affecting the Leaders' meetings or Quarterly Conferences, but that the official members shall attend such meetings as usual.

"10. That the members of St. George's Church shall be entitled to interments in the Kensington Church Burial-Ground, on the same terms as the members of Kensington Society."

These articles of agreement were ratified at a meeting of the male members in St. George's Church, called for that purpose, on July 24th, 1809, and on August 1st, of the same year, a meeting of the male members of the M. E. Church in Kensington was held for the purpose of electing nine Trustees for the said church. The following members were present: James Bateman, Minister, presiding; Samuel Bacon, Secretary of Election; James Keen, Aaron Daniels, Judges of Election; Geo. C. Schively, William Clark, Samuel Boggs, John Rudy, Jeremiah Dennis, Anthony Jones, Thos. Vaughan, Matthias Wurtz, Christian Young, William Cobb, Benj. Young, Griffith Vaughan, Richard J. Bower. The following were elected as the first Board of Trustees: James Keen, Samuel Boggs, William Clark, Matthias Wurtz, Aaron Daniels, Geo. C. Schively, John Rudy, John Vaughan, Samuel Bacon. William Clark was appointed Steward.

During this year the Trustees of St. George's came to the conclusion to surrender the ownership of the property to the Kensington congregation, and on the 18th of September, under the title of the "Methodist Church in the City of Philadelphia," conveyed its interest in the property to the Trustees of the Kensington Church. The deed recited that a house of worship had been erected on the lot, on account of which there were due by the church, to Clark, debts amounting to $2,000, and that the Trustees of Kensington Church had agreed to pay the ground-

rent and to assume the debt, in consequence of which the transfer of the title was made to the Trustees.

At a meeting of the Trustees held March 13th, 1810, a petition was adopted and sent to the Bishops at the ensuing Annual Conference, requesting the separation of the church from the St. George's charge and the appointment of a pastor to Kensington. The request was granted, and Thomas Everard was appointed preacher in charge, and Kensington appears in the Minutes of the Conference this year for the first time as a station.

The first Quarterly Conference was held July 16th, 1810. The following members were present: William Hunter, P. E.; Thomas Everard, Elder; Richard Bowen, Local Preacher; William Clark, Exhorter; Matthias Wurtz, Class Leader; Aaron Daniels, Class Leader; George C. Schively, Class Leader; Samuel Bacon, Exhorter. James Holt, Exhorter, and John Vaughan, Leader, were members, but not present. John Vaughan was the largest ship-builder of his time in America. He built several of the well-known Cope's line of packets. Thus, cutting loose from the parent stock, the church, full habited, began her mission as an angel of light and mercy. The number of members was 45.

1811. Union and Kensington were a circuit. T. F. Sargent and James Moore were the preachers, the latter being junior preacher, and specifically assigned to reside and preach in Kensington. The Society refused to ac-

cept him, and therefore Rev. T. F. Sargent, of St. George's, took charge of the church until the ensuing Annual Conference, when a "committee was appointed to confer with the Kensington Society concerning the matter."

1812. Union, Kensington, and Bethel. John Robertson was appointed assistant preacher on the circuit and stationed at Kensington.

1813–1814. No church in Philadelphia is mentioned in the Minutes of the Annual Conference for 1813. The preachers are recorded merely as stationed in Philadelphia. David Best's name is found opposite Dauphin, but the Quarterly Conference Minutes for Kensington, in the month of October, contain his name as present and as stationed preacher. "A man of strong mind, sound judgment, unflinching firmness, and of great pathos as a preacher." He must have been transferred to Philadelphia and stationed at Kensington after the Annual Conference adjourned. Two sons entered the ministry—Rev. Silas B. Best, deceased, and Rev. Wesley C. Best, now stationed in Philadelphia.

1815. William Williams, pastor. "A man of great zeal and industry." The church appears in the Annual Minutes as a separate station; number of members, 150.

1816. Sylvester Hill, pastor. "A good preacher." The Quarterly Conferences frequently met at this period and adjourned for want of business. The business transacted in the few held related chiefly to church trials.

Members, 177. The church was troubled with debt—so deeply involved, indeed, and its credit so poor that the store-keepers would not trust it for a pound of candles. Appeals were continually made for money. Committees were frequently appointed to canvass the classes for assistance.

1817. Samuel J. Cox, pastor. Number of members, 179.

At this session of the Annual Conference an address from the Trustees of the church was read in the Conference, describing the financial straits of the Society and appealing for aid. It was referred "to the Presiding Elder of the Schuylkill District and the preachers stationed in Philadelphia."

A letter from Brother Cox written to Rev. J. W. Jackson, pastor, in 1869, and one to L. C. Simon, in 1870, will best set forth the state of the church at this date, as well as reveal the kind of a preacher stationed here at that time. In his letter to Rev. J. W. Jackson he wrote:

"ZANESVILLE, OHIO, September 14th, 1869.

"*Rev. J. W. Jackson.*

"DEAR SIR:—Your kind letter was received a few days since. It is very pleasant to be kindly remembered by those who sat under my ministry fifty-two years ago. I am glad that there are a few who belonged to the church in Kensington when I was there, and who have not forgotten me. I think there must be but very few. They will probably remember that the state of the church was not very prosperous when I was stationed there in the spring of 1817. I never went to any place so reluctantly.

[illegible]

[illegible] was troubled with debt — [illegible] and [illegible] credit [illegible] that [illegible] of [illegible] [illegible] for money. Compelled to [illegible] pass the old [illegible]

pastor. Number of members.

[illegible] address [illegible] was read in the Quarterly Conference of the Society and [illegible] to the Presiding Elder [illegible] and the preachers

[illegible] to Rev. J. W. Jackson [illegible] C. Simon, in 1870, [illegible] of the church at this date, [illegible] preacher stationed here at [illegible] Rev. J. W. Jackson he wrote:

Ottawa, September 19th, 18[illegible]

[illegible] It [illegible] those who [illegible] [illegible] there are [illegible] who [illegible] [illegible] must be [illegible] They will [illegible] the church [illegible] very prosperous [illegible] 1817. [illegible]

REV. SOLOMON SHARP.

REV. GEORGE G. COOKMAN.

"I always remembered Kensington with the warmest feelings of affection. I was most kindly treated by every man, woman, and child with whom I had any intercourse. I rejoice to hear that 'the Old Brick' is now a *new brick*, and that the Society (as we used to call it) is large and prosperous. I earnestly pray that they may not only be strong in numbers, in pecuniary means, in social position and influence, but more, *much* more, in depth of religious experience, in active usefulness; in short, holiness of heart and life. I hope that they will never depart from the ancient plainness, simplicity, and humility of Methodism.

"It must seem strange to my friends, as it is to myself, that I should still be living at so advanced an age. Seven weeks from to-day will be the eightieth anniversary of my birth. I have been in feeble health from my earliest infancy. When I located, in 1822, my friends did not think I would live a year, and I did not expect it myself. I have preached very frequently in this town and the surrounding country, but for several years past have had chronic inflammation of the throat, which has so impaired my voice that it is now difficult and almost impossible to perform any public service.

"I am waiting now, with confident expectation, that in a short time, through the merits of Jesus Christ our Lord, I shall enter into the rest that remains to His people. The God of my youth is the strength and comfort of my old age, and my prospect has brightened as I approach nearer to the end of my course.

"Give my most affectionate regards to the few who still remember me, and indeed to all who love the Lord Jesus.

"Affectionately yours,

"SAMUEL J. COX."

In his letter to L. C. Simon, Esq., he writes as follows:

"ZANESVILLE, OHIO, March 11th, 1870.

"*L. C. Simon, Esq.*

"DEAR BROTHER:—It is so long since you wrote to me for information concerning events which took place while I was stationed in Kensington that I suppose you have concluded you are never to hear from me. I have been considerably engaged about other matters, am very old and feeble (being more than eighty years old), but in truth and

mainly, I have been quite at a loss what to write. You do not ask for any information except of what took place during my pastorate. I know very little about Kensington, except what took place while I was there. Indeed, I had scarcely thought of there being such a place until I heard my name announced as the minister there.

"Although you do not ask it, and I suppose you have the bound Minutes, I will advert to what I learn from that source. I have no knowledge of when the Society in Kensington was formed, nor when the meeting-house was built. I believe the first year in which Kensington is mentioned in the Minutes is 1811. Previous to that time, I suppose it was an appendage to St. George's. Before that time the preachers for Philadelphia were appointed without any designation of the churches in the city they were to supply; and yet there was an understanding to that effect, for I well remember that in 1810 Peter P. Sanford was appointed to Philadelphia, with the understanding that he was to supply the Union, then generally called 'The Academy.' The official members there declined receiving him, and he was sent to the New York Conference, and Newman Bishop was brought from the New York Conference in his place.

"In 1811 a separate appointment was made for 'Union and Kensington' The preachers appointed were Thomas F. Sargent and James Moore; but although they were named together, it seems that Dr. Sargent was to serve the Union, and James Moore, Kensington.

"I traveled first among the mountains in the northern part of New Jersey, and then over the sands in the counties of Worcester and Somerset, Maryland; Accomac, Virginia; and Sussex, Delaware, and I would have much rather continued in that kind of service. But to Kensington I was sent, and to Kensington I went.

"I was received with the utmost cordiality. The people seemed pleased with my extreme plainness of dress, of manners, or preaching. But the state of things seemed very unfavorable at first. A heavy debt incumbered the church property, more, indeed, than the property was worth. After the house was built, the war came on. Business was depressed, and especially the ship-builders, of whom there were many there, were thrown out of employment. The money that had been advanced was more than balanced by the interest which had accrued on the remaining debt. Besides this

there was a lamentable want of harmony among the members. My temperament had always been extremely sensitive. It was very much so at that time. The burden that lay upon me, and my extreme anxiety brought on a headache, which became chronic, and with which I am still affected. I have never been entirely clear of it since. The people saw how I was troubled, and I believe that partly, at least, out of pity to me, the matters in dispute were dropped, the contentions in a great measure ceased, and a good degree of harmony was restored. I became strongly attached to the people, and they appeared to be so to me. The great blessing which resulted was that, strange and unusual as it was, the Saviour favored us with a gracious revival in the long, hot days and short nights of June. A considerable number of young men and boys were converted, some of whom became permanent and useful Christians. Toward the latter part of the year an effort was made to pay off, or at least to reduce, the debt. From upward of $4,000 it was reduced to about $1,300, which brought it under their control, and removed the danger of losing the property.

"I was treated with the utmost kindness by every man, woman, and child with whom I had any intercourse, and left with a warm feeling of affection and kindness to them all.

"There were four local preachers. Fithian Stratton, a very old man, long in the local ministry. He died during the year while on a visit to his friends, and I believe his native place, in Cumberland County, New Jersey. John Fernon, who had been a traveling preacher, but had located. William Clark, a very active member and a class leader as well as local preacher. The church debt was due to him, and he relinquished a large part of it. The other was James Holt, a very unassuming and inoffensive man. The local preachers did very little preaching during the year. I seldom failed to preach four sermons a week, either preaching, meeting class, or leading prayer-meetings six nights a week. Among the other members was George C. Schively, an active member, Leader and Trustee. He contributed liberally to the payment of the debt. I boarded with him and was most kindly treated. I fear he was never paid for my board, so straitened was the church at that time. He moved to New Albany, Indiana, and became a preacher. I saw an account of his

death in the *Western Christian Advocate* some time since. The account was highly favorable. I might have said that William Clark also went to New Albany, and died soon after his removal. John Vaughan, James Keen, Jacob Keen, Robert Hodgson, and John Haines were also prominent members, and various others nearly or quite as much so. A daughter of John Haines, wife of my intimate friend, Thomas J. Taylor, is a member of my class here.

"From Kensington I was sent to Wilmington in 1818. At the next Conference (1819) the subject of the Kensington charter was brought before the Conference. William Ryland, then in charge of St. George's, denounced it in the severest terms. I had never been in the habit of speaking in the Conference, and almost the only times I ever did, was on two occasions, when I rose up against the giants of that body. This was one of these occasions. Excessively timid as I was, I ventured to rise and say that the Kensington charter was no worse than the St. George's. Brother Ryland, in the most emphatic and positive manner, declared that it was; that it only recognized the Methodist Discipline by acknowledging its authority where it did not conflict with the charter, thus placing the charter above the Discipline. I rose again, and I believe I succeeded in showing that in every instance in which the Kensington charter deviated from the Discipline, the same deviation existed by specific enactment in the law incorporating St. George's. It was then remarked by some one of the preachers that the Union charter was quite as objectionable as either of the others. A motion had been made to refer the Kensington charter to a committee. I had moved that the St. George's should be referred to the same committee, and it was finally ordered that all the charters should be referred to a committee, to consist of the preachers in charge of the four stations. I had seen that the small and weak Society at Kensington was in danger of being crushed by the power that was brought against it, and, bashful as I was, I came to the rescue.

"My successor at Kensington said not a word. The brethren of St. George's and the Union seem not to have taken any offense at what I did, for they both asked to have me stationed with them at that Conference. I was first read out for St. George's, and was finally fixed at the Union. The four preachers in charge, who constituted the

committee, were Solomon Sharp, St. John Street; William Ryland, St. George's; Robert Burdy, Union, and Thomas Smith, Kensington. My colleague, Brother Burdy, informed me that Brother Sharp remarked that so long as the Societies did not interfere with the vital requirements of the Discipline, and did not attempt to prevent the occupancy of the houses, it was not worth while to dispute with them about the mode of raising the money and managing the temporal affairs of the church in their own way. This, as well as I remember, was the substance and I think the words that were used. Brother Burdy and Brother Smith agreed to this. The subject was therefore dropped. Whether or not it has since been taken up I do not know.

"While I was at Kensington Martin Ruter, who was in charge of St. George's, proposed that all the Philadelphia churches should be formed into a circuit, and all the ministers should preach in turn at all the houses. William Rider, of St. John Street, and myself acceded to the proposition, but John Emory, in charge of the Union, declined. The five houses in the plan were St. George's, Ebenezer, Salem, St. John Street, and Kensington. The preachers were M. Ruter, S. Hill, J. Rusling, W. Rider, and S. J. Cox (Nazareth was not then an appointment; I think I never heard of it until after my return from Wilmington). The service was very hard according to this plan. For instance, on one of my days I walked from Kensington to Salem to preach in the forenoon; to Ebenezer in the afternoon, to St. John Street at night, and then home to Kensington to lodge. Every day was not quite so hard as this, but all were so hard that when the Sabbath came I was not rested from the labors of the preceding Sabbath. I was far the most feeble of the five men, and was breaking down pretty fast, but did not like to complain. But Brother Ruter, a strong athletic man, found it so severe that he was the first to propose the abandonment of his own plan, and I believe we were all glad to return to our proper stations. I think I preached about half a dozen times in each house.

"A number of the excellent young men who united with the church that year moved to New Albany. Among them Peter Stoy, William Clark, and John Evans. The two former did not live long. John Evans became wealthy, and was the principal means of build-

ing a new house, as I understand, for an additional station. I saw an account of his death in the *Western Christian Advocate* some years ago. Another excellent young man, Henry Bassett, went to Mobile, Ala. I received a message from him some years ago.

"I think it likely that I have written many things that you already know, or of which are of no importance. You will of course only make use of what you think proper, if, indeed, any part is worthy of notice. Should you publish a book I do not wish to be made prominent in it, even if mentioned at all, and I have no desire that my picture should appear in it. I feel some reluctance to send the picture. I never was handsome, and old age has not improved my appearance. I sent a larger picture to Brother Lybrand. Brother John Eggleton, in Kensington, has a small one, and my especial friend Edmund J. Yard, of the Union, another.

"And now hoping and praying that you may be successful in every useful enterprise, I must close this very long and I fear tedious epistle.

"SAMUEL J. COX."

He died August 23d, 1870, the year in which this letter was written.

As noted in the above letter, the members of the church adopted a charter this year, on July 15th, 1817. It contains only the usual features of such an instrument for the government of a Methodist Episcopal Church, except that the pastor was *ex-officio* President of the Board. W. Clark was elected Treasurer and Robert Hodgson, Secretary.

1818. Thomas Davis. Members, 181.

The prosperity of the church was retarded by its debt. William Clark, the principal creditor, agreed with the Trustees to receive $625 for his claim of $1,000 against

the lot and annual ground-rent, if paid in six months. The money was borrowed and a deed executed in favor of the Trustees.

1819. Thomas Smith. Members, 196.

The charter of the church was approved by the Annual Conference.

1820. Richard Sneath. Members, 166.

1821. William Smith. Members, 143.

During his pastorate the first Methodist Sabbath-School Association for the District of Kensington was organized on February 22d, 1822. A union Sunday-school Association had been maintained for years.

A very important step was taken this year in the formation of a Church Sunday-school. A union school had been maintained for years by the Northern Liberties Sunday-School Association. In the month of June, 1821, all who desired to connect themselves with the Kensington M. E. Sunday-school were invited to meet in the church. The following teachers responded, and a separate school was organized:

George C. Schively,
James Mickle,
Thomas Elston,
John W. Schively,
George Schively, Jr.,
David Sprong,
Samuel Bacon,
Matthias Creamer,
John Blanchard,
Benjamin Young, Sr.,
Elizabeth Johnson,
Ann Thomas,
Eleanor Vanhorn,
Sarah Lutz,

William Murphy,
Joseph Johnson,
Jacob Andrews,
Henry Bassett,
David Clayton,
William Cobb,
Henry Pitcher,
Frederick Emerick,
William Bennett,
Jacob Faunce,
David Clunn,
Joseph Vaughan,
Rev. William Mann,
Jesse Harman,
Ephraim Rulon,
Mary Robinson,
Mary Hammett,
Margaret Van Dusen,
Amy Elwine,
Elizabeth Dewart,
Susanna Sedinger,
Margaret McAllister,
Kezia Reaver,
Ann Sharp,
Elizabeth Zargable,
Margaret Keen,
Deborah Conn,
Elizabeth Boleau,
Susanna Roberts,
Susanna Beideman.

DIRECTORS AND DIRECTRESSES.

Andrew Dewart,
John Bennett,
Adam Heinbach,
William Vaughan,
David Clayton,
Treasurer,
Ann Brustar,
Margaret Wright,
Maria Murphy,
Artemesia Parker,
Samuel Bacon,
Secretary.

Directors and directresses performed the same duties assigned to superintendents now.

On February 22d, 1822, in accordance with a public notice, "The first Sabbath-School Association for the District of Kensington" was organized. The Constitution was very elaborate. The internal regulations are worthy of a place in these pages.

"DUTIES OF CHILDREN.

"First Class shall recite in the morning that portion of Scripture committed to memory during the week. . . . In the afternoon recite Catechism . . . read and spell from the Testament, and to prove lying, swearing, and disobedience to parents, etc., to be condemned by the Word of God, so that each scholar may produce three passages of Scripture against each of those sins.

"The Second Class shall read in the spelling-book, study the spelling lessons, and spell out of book. In the afternoon recite hymns.

"The Third Class shall be employed in spelling.

"The Fourth Class shall be taught the alphabet. All the classes are to receive religious instruction."

The officers were: President, Rev. W. Smith; Treasurer, George C. Schively; Secretary, Samuel Bacon. The average attendance of scholars was 130. Scripture recitations, 675; catechetical, 108.

1822–1823. Solomon Sharp. "One of the most remarkable men of Methodistic olden time. The best every-day preacher of the time" (P. Coombe). He was a very attentive pastor. In a Sabbath address to the congregation he remarked: "I have visited you so often, and you know me so well, that now even your dogs don't bark at me."

Members, 150 first year, 232 second year. Receipts for 1823, $537.49.

The early Methodists were earnest men and therefore positive men. Two incidents this year show this. The peace of the church was very much ruffled by a report that Rev. Sylvester Hill was to be reappointed to the charge, and a male members' meeting was called to consider the matter. A committee was sent with a decided remonstrance to the Bishop, objecting to him on account of "bodily infirmities." The result was that in 1824, Samuel S. Kennard was appointed. Members, 257. A poor fund was established this year, and the first collection was $24.00.

The Trustees of St. George's denied the right of other Methodist churches to hold meetings within certain bounds claimed by them, but the Trustees of Kensington replied to that assumption by the following resolution: "When any member or members of the Kensington M. E. Church may think proper to establish a place of meeting contrary to the alleged line drawn by the St. George's Church as aforesaid, he shall by us be supported; any articles, rules, or other instruments of writing by the said St. George's Church to the contrary notwithstanding."

The following entry appears in the Church Record in the writing of S. S. Kennard, pastor: "Shortly after Conference it was evident that days of grace were not far distant; some were awakened and a few converted, while a general quickening appeared among the members. About

the 1st of August, 1824, our expectations were even more than realized. A glorious and powerful revival commenced, which has continued to the present time, April 12th, 1825. We suppose that more than 150 have professed conversion, several professed sanctification, and nearly 170 received into the Society." (Extract from Church Record.)

1825. S. S. Kennard was reappointed. Members, 359.

In the midst of the second year Brother S. S. Kennard, for certain personal reasons, left the church, and organized an independent Methodist Church, and built a frame church on Richmond below Shackamaxon Street. A few sympathizers followed him, but the Society had a brief existence. Samuel Grace was placed in charge of Kensington until after Conference.

1826. George G. Cookman. Members, 251. It was this year associated with St. John's, but had a separate pastor, and one whose name is immortal. It was his first appointment. He was born in England, and embarked for America March 3d, 1825, landing at Philadelphia May 16th of the same year. He was received as a local preacher by Rev. Joseph Lybrand, who was then the Presiding Elder of the district, and attached himself to St. George's. At the next session of the Philadelphia Conference he was received as a traveling preacher, and was appointed to Kensington. During this year he returned to England to see his friends and to fulfill a matri-

monial engagement, being absent three months. He filled various appointments in the Conference, and in 1833 was transferred to the Baltimore Conference. He was elected Chaplain to Congress in 1838 and again in 1839. He was among the best pulpit orators. His style was nervous and often elegant, and such was the power of his imagination he was seldom at a loss for images of beauty and apt illustrations. Being a man of intense feeling himself he possessed the power of arousing the feelings of his audience. He was an able advocate of our benevolent institutions, and his assistance was eagerly sought at their annual celebrations. He had many seals to his ministry. The thrilling and effective appeals he was wont to make to the judgment and feelings may no more vibrate upon the ears or sink into the hearts of crowded assemblies, but the remembrance of them will call up recollections of the man who, under God, was made the instrument of the conversion of many souls. After an absence of fourteen years he determined to return to England, that he might receive the blessing of an aged father and visit the grave of a sainted mother. A few days before he left home, he said, in a conversation with his children: "Now, boys, remember, if your father should sink in the ocean, his soul will go direct to the Paradise of God, where you must meet him." On the 11th day of March, 1841, he embarked at New York in the steamship "President," which has not been heard from since. Two

HENRY KESSLER, Trustee.

GEORGE KESSLER, Trustee.

sons, Alfred and John E., succeeded him in the ministry. The name of the first will appear again in these annals.

A plot of ground on Hanover Street was purchased as a burial-ground, between Duke and West Streets, now Thompson and Belgrade, at a cost of $700. It is still owned by the church and used as a place of interment.

The Sunday-school, up to this date, met in the gallery of the church, but the place was so unsuitable that a lot was bought in the rear of the present church from Ely Deal, on a ground-rent of $10, and a two-story building erected, 25 by 40 feet. Cost about $400. In this year two superintendents—George C. Shively and John Bennett—were elected to govern the Sunday-school instead of eight directors.

1827–1828. W. W. Wallace. Members, 243.

The Sunday-school, up to this date, had been connected with the American Sunday-School Union, but in 1828 it withdrew, and united with the Sunday-School Union of the Methodist Episcopal Church. The name of Rev. Joseph Holdich appears on the minutes of the Sunday-School Association for the month of March as Chairman of the meeting. He became an eminent divine, an honor to the Church, and rendered distinguished service as the Secretary of the American Bible Society from 1849 to 1878.

The church was deeply impressed with the necessities of the poor, and on January 2d, 1827, an undenomina-

tional organization was effected for their relief under the name of the East Kensington Benevolent Society. It has never ceased in this noble work, but, if possible, increased its diligence.

An encouraging effort was made to systematize the church finances, and a committee waited upon the members to secure a pledge from each of ten cents per week for the support of the church.

A singular method was adopted to secure greater fidelity of officers and teachers of the Sunday-school. Teachers not sitting with their classes during time of divine service were fined 6¼ cents, and the Superintendent, for neglect of duty, 12½ cents.

The new school-house was dedicated. The upper room rented to the Masonic Lodge. Four superintendents were elected instead of two.

1829–1830. R. W. Petherbridge. Members, 316 first, and 248 second year. The salary for 1829 was $282.

1831–1832. Bartholomew Weed. Number of members, first year, 284, and second year, 392. A man of simple tastes and manners. His ministry marked by clearness, warmth, and strength; heroic and magnanimous in spirit.

Twenty feet were added to the front of the lot on Richmond Street, at a cost of $2,200. The ground was occupied by a two-story brick house, which became the parsonage. At the close of the Conference year, Feb-

ruary 8th, 1833, it was decided to enlarge the church, and a contract for that purpose was effected with Ralph H. Smith for the sum of $4,500. The contract was duly executed, and the church occupied the next year. The new church faced Queen Street, the old, Marlborough Street. The basement story was not completed.

1833–1834. William A. Wiggins, father of Rev. A. M. Wiggins, of the Philadelphia Conference. "A good preacher, of business habits, and deservedly popular" (P. Coombe). Number of members: first year, 480; second year, 516. Number of scholars, 279. Twenty-five thousand verses of Scripture and 750 hymns were recited in the Sunday-school during the second year. This custom was retained for several years, and an exact report submitted at the monthly sessions of the Sunday-School Board.

The dedication of the new church took place July 21st, 1833. Rev. J. P. Durbin, D. D., preached in the morning, from the text II Chronicles, vi, 18, "But will God in very deed dwell with men on the earth?" etc. Rev. Bartholomew Weed preached in the afternoon, from the text Isaiah xxviii, 16, "Behold, I lay in Zion for a foundation a stone," etc. Rev. Charles Pitman, D. D., preached in the evening.

The Association adopted a Sunday-school organized in Richmond Village, now Port Richmond, and it was designated School No. 2. It had an attendance of 84.

In 1842 it was cut off for a while, and it arranged for an independent existence, but afterward was reunited with Kensington.

Three important matters were determined in July, 1833, viz.: That the males occupy the seats under the western gallery and the eastern side of the centre block, and the females the seats under the eastern gallery and western side of the centre block. G. C. Schively, David Clayton, John Eggleton, and G. J. Hamilton were appointed a committee to attend to it. It was also decided, after some debate, to substitute baskets for purses in taking the collection on the main floor. The purses were used in the gallery for several years afterward. Further, after some debate, the choir was located in the front gallery. Such was the salivary excitement from the use of tobacco that fifty spittoons were bought for use in the church in 1833. The salary of the preacher was $400.

Toward the close of the first year, the Trustees decided to ascertain the preference of each member for a pastor the ensuing year. "It was therefore proposed, and acceded to, that each member write the name of whatever person he desired. This being done, it was found that every member had written the name of W. A. Wiggins. A committee was appointed to so notify the Bishop" (extract from Minutes).

1835–1836. James Smith, Jr. A man of genial spirit, a fair preacher, of fine appearance, and a ready speaker.

Rev. Henry G. King.

Rev. John S. Inskip.

Number of members in 1835, 466; in 1836, 382. The upper room of the school-house was granted to the Kensington Debating Society, afterward Kensington Institute, which still exists, for its meetings. About this time candles were displaced by oil lamps for lighting the church. There was some dissatisfaction during the first year, owing to disturbances in the choir. About 81 members seceded and, organizing the Melody M. E. Church, rented a building at Hope and Thompson Streets, known as the "Hemp House." A male members' meeting was held May 4th, 1836, and an elaborate remonstrance against the official recognition of the seceders was adopted, and also a resolution severely censuring the Presiding Elder for his conduct in the matter. A copy of the paper, by order of the meeting, was sent to the Presiding Elder, and another to the Annual Conference. But the protest was laid aside and East Kensington Mission was announced as an appointment. It had a short life.

In the midst of internal strife and serious annoyances from creditors, plans were adopted and contracts were made for the completion of the basement, which included the eastern half of the church cellar, with an entrance on Marlborough Street, under the steps leading to the main door of the church, and the work was done at an expense of $377.96, although it was not ready for occupancy until the next year.

A Sinking Fund Society, to pay the debt on the church,

was organized November 17th, 1835. It raised considerable money, and was dissolved February 22d, 1842.

An effort was made to systematize the contributions of the members, and after a canvass of the entire church, the class leaders reported 437 members, and that 230 had agreed to pay in monthly installments the total sum of $618.40 for the year.

1837. John B. Hagany. "A close reader of books. At times a marvelous orator. The sweetest preacher of his day." Number of members, 282. The decrease in part explained by the secession of the previous year.

At the request of the Annual Conference, the Trustees supplied the parsonage with heavy furniture. The salary was $400.

1838–1839. Henry G. King. "Truly eloquent in both prayer and sermon, and exceedingly clear in the exposition of Bible truth and doctrine. Attractive in personal appearance, one of the most genial, courteous, and best inclined ministers ever in the pulpit. A special favorite with the children; fond of good shouting and hearty 'Amens.' Simple as a child and exceedingly demonstrative." He was very effective in winning souls. His name is written deep in the memory of some who now survive. He was the means of adding many to the church. Number of members 1839, 355. The Sunday-school was governed by two male and two female superintendents for the year 1839.

1840–1841. George Lacey. His sermons were always instructive and sometimes overpowering. He was a devoted pastor, and many sheaves were gathered by him in his social contact with the people. Number of members in 1840, 480; in 1841, 540. The spiritual growth of the church is indicated in the advance made in its numerical strength. The Sunday-school received the utmost attention. It had always been well officered, and never better than at this date. The governing body was changed to the Sabbath-School Association of the Kensington Methodist Episcopal Church. Matthias Creamer was Superintendent; Henry Kessler, Treasurer; George J. Hamilton, Secretary, and Joseph Bennett, Librarian. The Sunday-school decided to go on an excursion June 9th, 1840, and its first summer outing was to Second Street Woods, about two miles from the church, to and from which they walked in procession. Each teacher was fined 50 cents for not attending the excursion unless prevented by a reasonable excuse. The time spent on the ground was occupied chiefly with religious exercises. The subject of temperance was quite prominent in the school.

1842–1843. John S. Inskip. A man of great energy, a strong preacher, a born reformer. He became celebrated above all else as the advocate of the doctrine of entire sanctification. Number of members in 1842, 600; in 1843, 700. The figures show the effect of his ministry. He was a soul-saving preacher.

1844. James Neill. Gifted with an eloquent tongue and a warm heart. He had both pathos and humor in a remarkable degree, and both were consecrated to God. He took a prominent part in the defense of the Bible in the public schools, a subject that this year stirred the public mind to a violent degree. Number of members, 665. The salary was increased to $450.

The slavery agitation, now exciting the entire nation, reached the Quarterly Conference; and Solomon Higgins, Presiding Elder, presented a paper reciting the perils of the Church, deploring the use of intemperate and harsh language, and seconding the call of the Illinois Conference for a session of the General Conference for May, 1846, which was unanimously adopted. The charter was slightly amended this year.

1845–1846. James Smith. He was a very successful minister. His term here was not distinguished by unusual effects, but he built up the church in faith and virtue. Number of members in 1845, 600; in 1846, 517.

1847–1848. J. L. Houston. Eccentric in manner and singular in his personal appearance. He was an earnest preacher, and sometimes quite interesting and effective. Number of members in 1847, 512; in 1848, 515; Sunday-school scholars, 353. Port Richmond was attached to Kensington, and J. B. McCullough, now editor of *The Philadelphia Methodist*, was appointed preacher.

1849–1850. David Dailey, Alfred Cookman. The senior

[illegible]

[illegible]

[illegible] of the [illegible]

[illegible] the [illegible] Number of members [illegible]

[illegible] the [illegible]

[illegible] of [illegible] and harsh [illegible] the end of the Illinois Conference [illegible] General Conference [illegible]

[illegible]

[illegible] in [illegible] and [illegible] in [illegible] [illegible] in [illegible] [illegible] [illegible] earnest [illegible] quite interesting and effective. [illegible] 1847, [illegible] 1848, [illegible]; Sandwich [illegible] 1849. Port Richmond was attached to [illegible] J. B. McCullough, now editor of [illegible] was appointed preacher [illegible] Brother Alfred Cookman. The senior

Rev. Alfred Cookman.

Rev. H. R. Calloway.

preacher was a man of great influence and power; his person was impressive, for he was fully six feet high. He was one of the editors of the Hymn Book—edition of 1847. The junior preacher was a son of George G. Cookman, who was one of the early pastors, and was destined to rank as one of the most saintly of men and eloquent preachers. The following letter to J. Walker Jackson, in 1869, is like restoring the dead to life in its vigor and love:

"WILMINGTON, September 14th, 1869.

"MY DEAR BROTHER JACKSON:—I have your note. It would be my joy to be *in* at the Kensington family gathering. September work, however, in the home field is so engrossing that I will have to deny myself of this gratification, though 'Old Brick,' as you entitle it, is enshrined in my most sacred memories. On that corner my excellent father began his brief but eventful ministry. There I, his unworthy son, had one of my first delightful fields of labor. Father Dailey, so wise, gentle, pure, lovely, and good, was my senior colleague at that time. He gave the orders, and I with the Kensington people, a brave and blessed band, tried to execute them. God favored us, and we had two years full of the inspiring joy of victory. Oh! what scenes were witnessed, what triumphs we shared around that hallowed altar. We will never all gather there again. Father Dailey, my noble colleague, is with Jesus in Glory Land, which is far better. So is Father Brindle, so is Sister Cramer, so is Brother Theodore Birely, so are many others with whom we took sweet counsel.

"A goodly number, however, of my precious Kensington friends still linger on the shores of time, and will be present at your Congregational Reunion. Please say to them for me that I still remember with liveliest gratitude their kindness to me in my early ministry, and that I still love them all as sincerely and warmly as in 1851.

"They will assemble in their family gatherings on the same corner, but in a larger and finer church than that occupied by their

fathers. The present structure in its surroundings, size, style, and spirit always reminds me of a magnificent ship under full sail, careering along in the direction of its destined port. Let its captain, the beloved pastor, be filled with the Spirit, let its entire membership be sanctified wholly, let holiness to the Lord stream definitely and constantly from its mast-head, and 1869 and 1870 shall mark unprecedented progress and success in the history of the 'Old Brick.'

"Grace Church, a beautiful craft in these Delaware waters, signals affectionate greeting to Old Kensington.

"After a while we will anchor together, and the crews mingle amid the peace, love, and glory of the same eternal home. Hallelujah to the Lamb!

"'This glorious hope revives
Our courage by the way,
While each in expectation lives,
And longs to see the day.

"'From sorrow, toil, and pain,
And sin we shall be free,
And perfect love and friendship reign,
Through all eternity.

"God bless you and yours, my old comrade and friend,

"Affectionately,

"ALFRED COOKMAN."

"P. S.—On Sabbath afternoon I will be thinking of you in your family gathering. Would it be improper to ask the Kensington friends to sing *as they can sing* the last two verses of the 290th hymn to the tune and with the chorus of

"Oh, how I love Jesus because He first loved me."

"Remember this is my testimony at your meeting. While they sing it in Philadelphia I will sing it in Wilmington, and the strain ascending shall fill the ear of the same blessed Jesus, who I believe at the same moment looks lovingly on the congregation, and on their former unworthy pastor."

George W. Brindle was recommended to the Presiding Elder as a suitable preacher to be employed in the regu-

lar work. The Sunday-school scholars presented him with a horse for his circuit work as a mark of esteem and an evidence of their sincere and best wishes for his welfare. Number of members in 1849, 540; 1850, 530. Probationers, 100. Port Richmond is still a part of the charge.

1851–1852. H. R. Calloway; R. W. Thomas, supernumerary. The preacher in charge was well furnished for his work, and was especially effective in exhortation. His associate was a devout, practical man, who aimed to set forth in the plainest terms the doctrines of the Gospel. The tide of revival swept on each year. M. A. Day was recommended to the Annual Conference and was received on trial. J. S. Lame was recommended to the Presiding Elder for employment in the ministry. Number of members in 1851, 600; probationers, 100; scholars, 231. In 1852, members, 610; probationers, 80; scholars, 562. Port Richmond was detached at the Conference of 1852.

1853–1854. Pennell Coombe. A man of splendid physique, compact, flexible, and strong, one who believed what he said, and expected others to believe it. Fearless, bold, a clear and convincing logician. As a preacher, polemist, advocate, and leader of thought few have excelled him. He was the dire foe of the liquor traffic, and no man was better equipped to grapple it. Number of members in 1853, 587; probationers, 85. In 1854, members, 600; probationers, 205; scholars, 400.

The following I have copied from his own pen: "The members and congregation of the Kensington M. E. Church worshiped for twenty years previous to the year 1853 in the edifice at the corner of Queen and Marlborough Streets, known by the familiar name of the 'Old Brick.'

"When built the house was sufficiently large for the congregation, but as the classes met in private houses there were no class-rooms provided, and they continued to meet there until the year above named.

"The lecture-room, being in the basement and partly below ground, was not only too small for the then increasing Society, but became damp and unhealthy. In consequence of this state of things the prayer-meetings were not well attended, and thus the interest of the church suffered. It having become apparent that the Society could not increase its numbers nor extend its influence, and not being able to accommodate those who were anxious to attend the ministry of the church nor to furnish room for the Sabbath-schools—two of which met out of the building—absolute necessity of a new church edifice became self-evident.

"After several ineffectual efforts to build, the Trustees, by and with the consent of the members, determined, at the commencement of 1853, to obey the Scriptural injunction, and enlarge the place of their tent and stretch forth the curtain of their habitation.

"They accordingly procured suitable plans, drawn by

L. D. Burton, architect, and issued their call for proposals for building, in the month of March of the same year."

They also applied to the presiding Bishop of the Philadelphia Annual Conference, Rev. Thomas A. Morris, for the appointment of a suitable pastor. Rev. Pennell Coombe was appointed, who entered upon the discharge of his duties on the first Sabbath of April, 1853.

The pastor no sooner entered upon his duties than the idea of a new church assumed definite shape. At a special meeting of the Board of Trustees, on April 11th, 1853, proposals were received for a new church. Subsequently a conference was held with the two lowest bidders to obtain their closest estimates, and at an adjourned meeting of the Board, on April 13th, 1853, it was agreed to award the contract to Mr. Zebedee Dobbins. A male members' meeting, held April 19th, sanctioned the plans of the Board, and authorized the Board of Trustees to proceed forthwith to contract for and build the said new church edifice, 65 feet wide by 90 feet long, at a cost of $15,300, "and we do hereby pledge our full support to aid them to the utmost extent of our ability."

On April 27th, 1853, the contract was signed, and the work of demolition begun, followed by the erection of the new house covering the site of the former church and parsonage and part of the burial-ground. The Building Committee were George J. Hamilton, President and

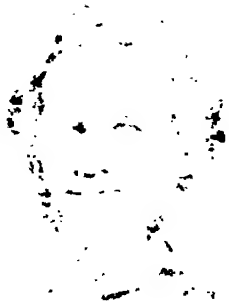
Treasurer; Rev. P. Coombe, Secretary; Franklin Eyre, Joseph Bennett, Joseph Lippincott, and David Duncan.

While the building was being erected, the congregation, with the Sunday-school and Branch School No. 2, met in the room of the Kensington Engine Company. School No. 1 held its sessions in Kensington Masonic Hall. The lecture-room was dedicated December 11th, 1853 Before the day of opening, $7,150 had been subscribed, and a very large additional subscription was secured when it was opened. The main auditorium was dedicated May 28th, 1854. Rev. John P. Durbin, D. D., preached in the morning from the text, John i, 29: "Behold the Lamb of God, which taketh away the sin of the world." Rev. Francis Hodgson in the afternoon, and Rev. John F. Inskip in the evening.

Large subscriptions were made during the day, and the church started again on its mission of salvation with great enthusiasm. J. M. Hinson was recommended to the Presiding Elder for the work of the ministry. At this time no person was admitted to the Sunday-school as a scholar under five years of age.

1855–1856. Anthony Atwood. An expositor of the Scriptures of rare ability. He enriched the Scriptural life of his hearers by feeding them the very bread of Heaven. He was full of hope and joy. A friend of the people who could make them feel that he loved them. He paid much attention to the children, and they were fond of him.

REV. PENNEY COOMBS



[illegible] an.

[illegible] station, [illegible], met in the [illegible] of the Ken[illegible] School [illegible] its session [illegible] Hall. The [illegible] was dedi[illegible] 53 Before the day of opening, [illegible] subscribed, and a very large additional subscription was secured when it was opened. The [illegible] was dedicated May 25th, 1854. Rev. John P. Durbin, D. D., preached in the morning from the text, John i, 29: "Behold the Lamb of God, which taketh away the sin of the world." Rev. [illegible] Hodgson in the afternoon, and Rev. John F. Inskip in the evening.

Large subscriptions were made during the day, and the [illegible] started again on its mission of salvation with [illegible] debt on it. J. M. Hinson was [illegible] the following Elder for the work of the ministry. A [illegible] no person was admitted to the Sunday-school as [illegible] under five years of age.

[illegible]-1859. Anthony Atwood. An expositor of the [illegible] of rare ability. He enriched the Scriptural [illegible] by feeling them the very bread of Heaven [illegible] full of hope and joy. A friend of the people who [illegible] felt that he loved them. He paid much [illegible] the church, and they were [illegible] of his [illegible]

Rev. T. C. Murphy, D. D.

Rev. R. H. Pattison, D. D.

Number of members in 1855, 645; probationers, 184; scholars, 550. In 1856, members, 714; probationers, 65; scholars, 800. The Sunday-school showed wonderful prosperity. The library was increased from 1,000 to 1,887 volumes. The Anthony Atwood Sunday-school was organized in the water-works building, foot of Otis Street, April 29th, 1855, with 38 officers and 250 scholars. Superintendent, Alfred Flanders.

Only members of the church were admitted to the love feasts in these times, and those only on presentation of a ticket or a note from the pastor, and when the hour for commencing arrived the door was locked, and no more were admitted.

The original title to the property given by the "Corporation of the Methodist Episcopal Church of Philadelphia" was too indefinite to be satisfactory to the creditors of the church, and therefore, by an amicable arrangement, suit was instituted, in 1855, against the Trustees for amount due on ground-rent, and judgment rendered in favor of the petitioners. The sheriff exposed the property at public sale, and it was bought by Jacob Keen and George C. Schively, surviving Trustees of the original Board, for the sum of $225. The following year they conveyed all right and title in the property to the Kensington Corporation, and at the same time assigned and surrendered the ground-rent deed to the Trustees, and it then merged in the general title.

1857. Thomas C. Murphey. A man of clear intellect, with a well-furnished mind, and a forcible preacher. Always the refined Christian pastor. He stayed but one year, being appointed Presiding Elder in 1858. Number of members, 722; probationers, 44; scholars, 761.

The Lord poured out His Spirit on the community in unusual measure, and under the ordinary agencies of the church many were drawn to the church and saved. The Sunday-school especially shared in the revival. Fully 90 per cent. of the probationers were received into full membership. Two additional schools were organized, one named McKendree, located on Frankford Road, Alfred Flanders, superintendent, and the other on Howard Street near Norris, Joseph Lippincott and Joseph Bennett, superintendents. Salary this year, $900.

1858. Robert H. Pattison. He was cast in the finest mold. Tall and well proportioned, dignified and genial, with a voice that, in the reading of hymns, was as impressive as the tones of a great organ. His sermons were Scriptural and his prayers inspiring. Number of members, 702; probationers, 228; scholars, 761. The R. H. Pattison School, designated No. 3, was organized at Duke and Ash Streets, in a carpenter shop. Daniel B. Mickle, superintendent. Officers and teachers, 19; scholars, 150.

The accompanying letter is replete with kindly reflections from this man of God.

"1017 RACE STREET,

"PHILADELPHIA, September 16th, 1869.

"*Rev. J. Walker Jackson, Pastor of Kensington M. E. Church.*

"DEAR BROTHER:—The year that I spent as pastor of the Kensington Church was to me a very pleasant one. The members of the church received us with a cordiality that I have not, cannot forget. Brother Jackson, some of the very best friends that I have ever had were found in the congregation you now serve. Some of them are in Heaven now, and it will be pleasant to meet them on the shining shore. Others still remain in the church militant, and it does me good to feel the warm grasp of their hand as I meet them along the pathway of life.

"I remember a family gathering we held in your grand old church; it was Tuesday afternoon, but every part of the house was crowded. What a glorious meeting it was. At your family gathering on Sunday afternoon, may the Holy Ghost fill the church, and fill each heart therein. I shall think of you and pray for you.

"While in Kensington death visited my family, and from the parsonage on Queen Street, above Palmer, we buried a lovely boy. He is in Heaven to-day. I wonder if the spirit of a kind lady, who, with others, watched with us day and night, has recognized him among the redeemed in Heaven? God bless you and your people to-day and every day.

"Yours truly,

"ROBT. H. PATTISON."

1859–1860. James Cunningham. A sturdy yeoman, ever valiant for God, the Church, and humanity. There was some feeling over his assignment, because they had asked for another man and were refused, but as the people became acquainted with him they felt that he was a true servant of God, and he was warmly cherished by them. He held a revival meeting in a frame building erected by the Kensington charge, at the corner of Moyer

and Otis Streets, that resulted in the organization of Siloam M. E. Church. Number of members in 1859, 820; scholars, 1,100. In 1860, members, 676; scholars, 932.

At the session of the Annual Conference, held in March, 1860, Siloam was recommended as a separate charge, and the neighboring Sunday-schools, Atwood and Pattison, composed of 470 scholars, were transferred to it.

1861–1862. J. H. Lightbourn. A chaste preacher, whose sermons were well digested and warmly delivered. He was always interesting and instructive. Number of members in 1861, 676; probationers, 36; scholars, 902. In 1862, members, 520; probationers, 160; scholars, 660.

The Sunday-school was organized into a missionary society, on April 9th, 1861. President, D. M. Test; Secretary, W. McDonald; Treasurer, L. C. Simon. The collections for the year aggregated $200, part of which was appropriated for home work.

In 1862 William P. Howell was recommended to the Presiding Elder as a suitable person to preach the Gospel.

"PARSONAGE OF FOURTH AVENUE M. E. CHURCH,
"1136 FOURTH AVENUE,
"BROOKLYN, February 22d, 1893.

"MY DEAR BROTHER SWINDELLS:—The following is an excerpt from memoranda written about twenty-five years ago:

"'At the fifty-eighth session of the Philadelphia Conference (1861) held in Union Church, Philadelphia, I was appointed by Bishop

Janes to the Kensington Church. My first year was among the most successful of my ministry. One of the most extraordinary revivals occurred. In one week 92 professed conversion. On Sabbath, March 2d, when I gave the invitation for the converts to join the church on probation, they rose like a flock of birds all over the congregation, and 67 surrounded the great altar of the church. Between 200 and 300 professed a change of heart, and I received 180 on probation.'

"As you desire brevity, I will not trouble you with other reminiscences. Shadow and sunshine alternately rested upon my home at Kensington, but private matters do not interest the public.

"Yours truly,

"JAMES H. LIGHTBOURN."

The second year was distinguished by a widespread revival, in which 170 were added to the church on probation.

1863–1864–1865. John H. Alday. Slender, six feet in height, measured in speech, a natural and impressive speaker, social, keeping in touch with the home life of the church. Number of members in 1863, 675; probationers, 13; scholars, 650. In 1865, members, 800; probationers, 16; scholars, 750.

Dr. Alday came to the church in war times. The church was thoroughly aroused in support of the Government. The district in which it stood was intensely American. The Stars and Stripes floated over the front entrance of the church, so that whoever entered the building was compelled to salute the Flag. Many of its members had enlisted, while many young men at the front had been members of the Sunday-school. To show

the patriotism of the church, it is worthy of note that the day succeeding the Battle of Gettysburg, although it was Sunday, twelve sewing-machines were brought into the lecture-room, the Sunday-school was dismissed, and the entire afternoon was devoted to the manufacture of hospital raiment and the picking of lint. At the same time a meeting was held in the main audience-room, and addressed by Colonel Edgar M. Gregory, of the 91st Regiment, Pennsylvania Volunteers, who referred with much enthusiasm to the large number of young men of the church who were on the roster of his regiment. On July 4th, 1862, at the opening of the war, a Ladies' Aid Society was formed "to furnish relief to sick and wounded soldiers." The officers were: Mrs. Mary B. Hort, President; Mrs. J. P. Cramer, Vice-President; Mrs. L. C. Simon, Secretary; Mrs. Geo. J. Hamilton, Treasurer. It accomplished a vast amount of good, and was only dissolved with the return of peace. The Banner of the Cross and the flag of our Union have always floated from the same staff in the "Old Brick." On the death of President Lincoln the church was draped in mourning and a portrait of the President suspended over the pulpit platform, with the words, "Our Chief has fallen," inscribed beneath it. A preamble and resolutions, submitted by M. Z. Senderling, M. D., exalting the virtues of the great Chief Magistrate and deploring his death, were adopted by the Quarterly Conference, and it was ordered

Rev. John H. Alday.

Rev. W. J. Paxson, D. D.

that they should be "entered upon the journal as a record of our uncompromising loyalty to our country in this her hour of trial."

A parsonage was purchased at 247 Richmond Street, at a cost of $5,000. The sum of $1,200 was raised by subscription, as part payment on it, and the balance secured by a note and mortgage.

1866–1868. William J. Paxson. Vigorous in body, soul, and spirit. An intelligent, direct, biblical, earnest ambassador of Christ, loving the souls of men and seeking to save the lost. Positive in his belief, and preaching what he believed. He both sowed and reaped, for many were brought to Christ under his ministry. The plague of large cities—Asiatic cholera—raged with great fury during his pastorate, but true to his office he remained at his post. Number of members in 1866, 714; probationers, 50; scholars, 700. 1867, members, 619; probationers, 90; scholars, 600. 1868, members, 669; probationers, 51; scholars, 600.

A Ladies' Auxiliary to the general society for the support of the Methodist Episcopal Home for Aged and Infirm Methodists was organized October 8th, 1867.

A Ladies' Mite Society was formed March 9th, 1869, in class-room No. 4. The purpose of the society was to take charge of and provide for the maintenance of the parsonage, in furniture and such other articles as would conduce to the comfort and convenience of the pastor and his

family. Mrs. Elizabeth Senderling was elected President; Mrs. Jennie Hamilton, Vice-President; Mrs. E. J. Anderson, Secretary; Mrs. E. D. Simon, Treasurer.

The following letter will delight those who know the author, as it contains the salient facts of this period:

"4231 PAUL STREET, FRANKFORD,
"PHILADELPHIA, January 19th, 1893.

"*Mr. Chas. H. Dedaker, Secretary.*

"DEAR BROTHER:—Your polite note of 18th inst. is at hand, and contents noted.

"I succeeded Rev. John H. Alday, M. D., in the pastorate of the Old Brick, at the Conference of 1866, receiving my appointment pursuant to the invitation and request of the official members of the church, with not one of whom had I any acquaintance. I entered on my work with much timidity, feeling the effect of the contrast between myself and my eloquent and popular predecessor. I was, however, received with much cordiality and kindness by the church; a kindness which was continued throughout my term of service.

"I found the names of 714 full members on the list, and 50 probationers. I found it necessary, during the year, to revise and correct the list of members, reducing it, notwithstanding some accessions, to 619 members at the Conference of 1867, while I was able also to report 90 probationers.

"The church was in debt, in 1866, to the amount of $10,600, secured by mortgage on the church edifice, and $2,500 on the parsonage, 247 Richmond Street, then recently purchased. There were also unpaid bills, and notes in bank to the amount, I think, of about $800, representing a deficit on account of current expenses. It was the custom to take a special collection, semi-annually, of $300 to $400 to meet interest payments. We took *one* such collection in June, 1866, after which we introduced a new financial system, increasing the receipts for class-money from $1,670 to $2,840 (if I recollect rightly), and obviating the necessity for further special collections.

"In 1867, after many private consultations, I brought before the

Board of Trustees the subject of an effort to pay the church debt, which represented a considerable part of the original cost of the building. An organization was effected, subscription books were placed in the hands of the members and friends of the church, monthly meetings were held to receive reports, and after strong effort we succeeded in raising in cash $8,000. Finding further progress difficult the ladies were called into consultation, and it was resolved to hold a fair, from which all objectionable features should be excluded. The ladies worked, as usual, with zeal, energy, and perseverance. The fair was held in American Mechanics' Hall, corner of Fourth and George Streets, from November 4th to November 17th, 1868. It was very successful. The net proceeds were $2,600, a sum which, added to the $8,000 previously collected, enabled us to pay off the whole mortgage debt on the church building, amounting to $10,600, and leaving only the parsonage debt of $2,500 at the close of my term, and a bill for repairing and painting the hall and vestibules, incurred just previous to the Conference of 1869.

"The visitation of the Asiatic cholera, which became epidemic in July, 1866, and raged with great severity in the Eighteenth Ward, and indeed throughout the city, rendered the pastoral work unusually laborious, and interrupted the regular and systematic visitation in which I was engaged, and which I was never able satisfactorily to complete. Great numbers of our neighbors were stricken, and many died, among whom were several of our own members. God graciously preserved me and my family, and I was enabled to respond to every call for service, whether by day or by night.

"During my term quite a number of persons were converted at our altar and joined the church on probation, I think, about 170, most of whom became full members. My report to the Conference of 1869, when my term expired, was: members, 683; probationers, 35. During my term of three years, 46 of our members died in the faith, and went to their reward. I expect to greet them on the other shore.

"W. J. PAXSON."

1869–1871. J. Walker Jackson. Slight of physique, fertile in mind, fluent of speech, tropical in thought and

style, strong in power of reasoning and feeling. True as he was strong, a friend of the oppressed, a patriot of patriots. God greatly blessed his preaching and personal labor. Number of members in 1869, 679; probationers, 35; scholars, 600. In 1871, members, 695; probationers, 40; scholars, 486. The church commemorated its origin on Sunday, September 19th, 1869, in a family gathering of former pastors and members with those then connected with the church. The church always participated in all general church affairs, and was deeply interested in the extension of the power of the laymen. A vote on the subject of lay delegation in the General Conference resulted in 284 for and 2 against.

A Young Men's Christian Association was organized on September 29th, 1869. The following were charter members: James I. Linker, Joseph R. Mickle, George R. Dingee, William A. String, Samuel Jenkins, and Frank L. Morton.

On Sunday and Monday, June 11th and 12th, 1871, the Sunday-school celebrated its golden or semi-centennial anniversary. The church was beautifully decorated for the occasion. From the ceiling centre-piece was suspended a large wreath, encircling the figures "50," beneath which was a large basket of flowers, with long lines of evergreen reaching to the corners and sides of the galleries, forming a beautiful canopy. The front of the galleries was tastily festooned with evergreen, interspersed with bouquets, while hanging baskets, filled with choice plants, were

Rev. E. I. D. Pepper.

Rev. Wm. M. Ridgway.

suspended at various points. The whole presented a fairy-like appearance. On either side of the reading desk in the pulpit was a rustic flower-stand, filled with vines and flowers, with wreaths and garlands suspended overhead. In front of the reading desk was hung a wreath made from locks of the hair of the officers and teachers of the school. The altar and railing was covered with bouquets and vines in vases, urns, and rustic stands. In the pulpit recess was suspended the old banner carried by the school in the processions so much in vogue some thirty years ago, bearing the inscription: "Sabbath-school of the Kensington M. E. Church. Instituted 1821."

Bishop Simpson had been engaged to preach on Sabbath morning, but the prostration consequent on his recent illness prevented his fulfilling the engagement. His place was supplied by Rev. A. J. Kynett, D. D., who preached an excellent discourse from Matthew xvi, 18. In the afternoon a reunion of Siloam School, the youngest daughter of Kensington, with the parent school, was a scene of peculiar interest. About 1,200 children, with their teachers, crowded the lower floor, while the galleries and vestibules swelled the audience to at least 2,200 people. The singing rolled out grandly, and appropriate addresses were delivered by Rene Guillou and Thomas W. Price. In the evening a reunion meeting was held. Rev. A. K. Street, of the New Jersey Conference, and Thomas W. Price, both old scholars of the school, delighted the

audiences with reminiscences of forty years ago. They were followed by Brothers Joseph Bennett, W. M. Levis, and others. A brief sketch of the early history of the church was read by L. C. Simon.

Monday evening had been set apart as the occasion of a grand jubilee concert. The scene was beautiful. In addition to the decorations of the Sabbath a cross composed of gas-gets with the word "Jesus" across the arm, and surrounded with the figure "50," was placed over the reading desk. In front of the choir gallery was a blazing sun, with the words "Light of the World," flanked on each side by a burning star, and in either gallery the words "Onward" and "Upward," also in letters of fire. Cages with singing birds were scattered through the house. The centre blocks of the church were filled with children of the school. Rev. W. J. Paxson and Rev. R. H. Pattison, D. D., former pastors, were greeted on their appearance by a rising audience and loud bursts of applause. Rev. James Neill, whose pastorate dated so far back that few were present who were associated with him then, was welcomed in a manner that plainly evinced he still held a warm place in the hearts of the scholars and teachers of thirty years ago that were present.

The exercises were very interesting and entertaining. Several pieces were sung and spoken by scholars of the school, and short, interesting addresses made by Rev. H. W. Warren, D. D., now Bishop, and Rev. James Neill.

During the evening Rev. W. J. Paxson presented, on behalf of the school, a silver urn and goblet to the pastor, Rev. John Walker Jackson, who, in return, presented Brother Paxson a beautiful hanging basket from a class of young ladies in the school who had been converted under his ministry. Mr. Joseph Bennett, one of the superintendents, was presented with a fine chandelier by the school, through his colleague, Lemuel C. Simon, who, in turn, was made the recipient of a handsome silver ice-pitcher and goblet from the school. Hon. William B. Mann, a son of one of the founders of the school, presented Mr. George J. Hamilton, a former superintendent, with a handsome rustic flower-stand filled with beautiful flowers. Bouquets and baskets of flowers were presented to several clergymen present and to several teachers and friends.

The whole jubilee was a grand success, and will long linger in the minds of those who witnessed it.

The following letter properly closes this epoch:

"PARKESBURG, CHESTER CO., PA.,
"March 2d, 1893.

"MY DEAR BROTHER DEDAKER:—I ought to have answered your letter of January 18th, long since, but I have been too busy to do more than hope from day to day for a spare day or two in which to refresh my memory and write.

"All my memories of the 'Old Brick' are pleasant, and I shall take delight in the perusal of the record of the better work of others that made it then and now a power for good.

"Ever yours,
"JOHN WALKER JACKSON."

1872–1874. John F. Crouch. Instructive, practical, persuasive, animated in his preaching, attentive as a pastor. He obtained a strong hold upon the young people. Number of members in 1872, 610; probationers, 30; scholars, 486. 1873, members, 608; probationers, 96; scholars, 573. 1874, members, 681; probationers, 142; scholars, 675.

The idea of a young men's hall, fostered for some time, began to take definite shape in 1872. A proposition was made by the Young Men's Christian Association to the Trustees, offering the sum of $1,400 toward the erection of a two-story building, provided the second story be intrusted to the Association for their use, subject to the rules adopted by the Board of Trustees. Plans submitted were approved, and a contract for the erection of the building made with John Gill, for the sum of $4,800. A. H. McFadden loaned the Trustees, for the above purpose, the sum of $1,000 for five years, without interest, and at the expiration of the five years he generously donated the amount to the church. In addition to this he furnished the infant school-room at an expense of $704.67, and presented receipted bills for the entire sum, and then took charge of it as Superintendent. Brother McFadden remarked to Brother Gill, "John, we were late coming into the church, and it is time we were doing something to keep these little ones from running to waste." He has been doing what he could to " keep them from running to

ALFRED H. CLAYPOOLE, Trustee.

J. FRANK FOX, Trustee.

waste" ever since. He is still the Superintendent of the Infant School. Special resolutions of thanks were tendered him for his liberality. The hall was dedicated in 1873. While these movements were in progress, the Sunday-school room was reseated, frescoed, and inside blinds placed at the windows, at a cost of $2,000.

The action of the Annual Conference recommending the use of unfermented wine at the Lord's Supper was approved by the Board of Trustees, and alcoholic wine was banished from the Communion Table. The appointment of Brother Crouch was at the request of the church, and the following letter from him is of deep interest:

"PHILADELPHIA, March 24th, 1893.

"*Mr. Chas. H. Dedaker.*

"DEAR BROTHER:—Yours received, and in compliance with your request for a 'general letter' respecting the pastorate of the years 1872–1875, I send the following:

"At the Conference session held in March, 1872, in St. Paul's, this city, I was assigned by Bishop Ames to Kensington charge. I have believed ever since that it was the order of Divine Providence. I entered upon my work with some degree of diffidence, owing to the increased responsibility, coming as I did from a charge in a country town and a small membership to the largest church and congregation in Philadelphia at that time. It taxed my faith and energies to the utmost, but I found very soon that there were many congenial spirits and earnest co-laborers in both church and Sunday-school.

"The young men were especially enthusiastic, and were perfecting plans for their building in the rear of the main edifice. Some of the older members did not favor it, but consent was obtained, and as provision was made in the plan for the primary department on the first floor through the liberality of Brother A. H. McFadden, the op-

position was greatly lessened. This addition proved during the immediately succeeding years to be a great help to the church in widening our influence in the community, as it opened a door for intellectual improvement as well as increased spiritual advantages among our own young men and those of the neighborhood. Many were brought to us who would not otherwise have come.

"Increased musical attractions were introduced into the church during this pastorate. A large pipe organ was placed in the gallery of the audience room, and a small one in the Sunday-school room. These two pipe organs had a marked influence upon the congregation and school, the latter filling the side galleries at Sunday morning service, and crowding the lower room at the Sunday-school sessions. It was a great departure for the Old Brick from primitive methods and an advance.

"Many names of young men who were identified with the church and school at that time are now prominent in the professions and in places of public trust as well as in the industrial arts. I often meet them and they greet me kindly, and call up early associations with the old church. About 325 souls were converted and joined the church; 263 were reported to Conference as probationers; 720 were the number of full members at the close of the pastorate.

"The memories of the dear old church are precious to me. Some scenes of revival power can never be forgotten, when strong men trembled under the Divine baptisms, and sinners yielded to be saved. A people more loyal to God and their church could not be found anywhere than I found in this charge. It was a united and strong society with commanding influence in the community. There was a love for the peculiarities of Methodism and for the ministry of the church that made the pastor feel he was constantly supported in his work by a warm sympathy and earnest prayers. This was specially encouraging to one pressed on all sides with the arduous duties of so large a field.

"No one can estimate these who has not tried to meet all the requirements of the Old Brick charge, with an average of from four to six funerals a week, a sum total of 305 baptisms, beside the multiplied duties of so large a pastorate.

"My heart often turns to the fellowships of those years, the help-

ful seasons in the homes of the people, the triumphant scenes of departing saints, and then with delightful anticipations to the 'home over there,' where we shall meet again. God bless those upon whom the duties and responsibilities now rest, and make them more and more to abound in love and good works than those who have preceded them.

"Ever sincerely yours,

"J. F CROUCH.

"I think it is a timely thought that suggests the writing of the history of the old church."

In 1875 to 1877, William M. Ridgway. A man of acute and tender sympathy. Fervent and clear in the presentation of the Gospel. Large-hearted and bountiful. No labor was too arduous when called to minister to the distressed, bereaved, and suffering. Ready to weep with the sad and rejoice with the glad. His appointment was a surprise to himself and to the people, as the church had applied for another preacher. His name had been mentioned before the Conference met, but he had promised another church and would not break his word. His first report to the Quarterly Conference reveals both his timidity and the good-will of the church. "Unexpectedly sent to so large and influential a charge, I have fully appreciated the responsibility, and have been trying to meet it in the fear of God. The hearty welcome of the membership, the cordial greetings at their homes, and their earnest prayers in the sanctuary have already won my heart." Number of members, 1875, 720; probationers, 25; scholars, 700. 1876, members, 640; proba-

tioners, 25; scholars, 700. In 1877, members, 580; probationers, 22; scholars, 900. The reduction in the number of members reported was due to the very rigid revision of the church record. The envelope system of maintaining the revenue of the church was adopted, and some expressed the opinion that the decline upon attendance at class meetings was in part due to this change of financial plans. The Philadelphia Annual Conference held its session of 1876 in the church.

"POTTSTOWN, February 3d, 1893.

"*Rev. Wm. Swindells, D. D.*

"MY DEAR BROTHER:—It affords me pleasure to hear that you are writing the history of Kensington M. E. Church. What a record the 'Old Brick Church' has made. Her sons and daughters have helped to make the history of many other churches, and few charges have contributed so many to the company of the white robed, who serve God day and night in His temple. Very unexpectedly to myself and to the people I was appointed in the spring of 1875 to the pastorate of Kensington M. E. Church, to succeed Rev. John F. Crouch, one of its most faithful and popular pastors. A royal welcome was extended to the new pastor and his family, and we were soon made at home among the royal people, who did their utmost to minister to our comfort and happiness. God gave us favor among this people, and we spent three of the most pleasant years of our itinerant life in their fellowship. A good degree of success attended our ministry, and we gathered some sheaves for the Master, and in all our efforts we were ably sustained by an earnest and godly company of believers. Friendships among the most precious of our lives were formed. Names ever to be cherished live in our memories and affections. Some of them to whom every brick in your church was sacred, are not with you now. God has taken them, but they live in deeds that are imperishable. The life of the pastor of such a church could not and cannot now be one of ease. So many of the families of the

old district of Kensington have been associated in some way with this historic church that numerous sick calls and funerals, added to those which belong to the legitimate work of the charge, makes his life one of constant engagement. An assistant pastor or a deaconess could find abundant work for every day in the year, and both the church and the community be blessed thereby.

"In the early part of our first year God brightened our home by the gift of a daughter who is now our only living child. At the close of that year the Philadelphia Annual Conference held its session in the church, as also did the Laymen's Electoral Conference. Most of the ministers and many of the laymen were handsomely entertained within a few squares of the church. Bishop Gilbert Haven presided over the sessions of the Conference, and never was Conference better cared for or more enjoyed. Years have slipped away, and in all our joys and sorrows we have had the fellowship and sympathy of the good people of Kensington, but the shadow of sadness is with us, as the faces of so many come before us who have left your ranks, and the shadow is only lifted when we remember that they swell the chorus of the redeemed in the sinless world. God bless and prosper Kensington M. E. Church and its present able and efficient pastor.

"Let me say in conclusion that no church of which I have ever been pastor can show a record of prayer-meeting attendance equal to that of the 'Old Brick.'

"WM. M. RIDGWAY,
"*Pastor from 1875 to 1878.*"

1878–1880. E. I. D. Pepper. Doctrinal, expository, direct, forcible, spicy, closely Scriptural as a preacher. A true, loving, and watchful shepherd of the flock of Christ. Number of members in 1878, 583; probationers, 63; scholars, 900. 1879, members, 660; probationers, 23; scholars, 900. 1880, members, 595; probationers, 29; scholars, 925.

The spiritual life of the church afforded much encouragement to pastor and people.

The ladies of the church were always ready in all its history to aid every department in every collective effort required of them. In 1879 a festival was held under their management, resulting in the net sum of $416, paid into the treasury of the Board of Trustees. This is one of many evidences of their devotion and tact for the benefit of the church. The debt of the church was $6,800. On October 7th, 1879, the pastor invited George Kessler, Henry Kessler, A. H. McFadden, and William Swindells, Presiding Elder, to meet him at the parsonage. At that meeting the above laymen were informed that the object of the meeting was to consider the payment of the church debt. After an extended conference each of the laymen agreed to contribute the sum of $1,000 if the entire debt was paid. At a meeting of the Trustees, held October 17th, 1879, the offer was accepted, and the pastor and W. Swindells were appointed a committee to draft a plan, call a meeting of the members, give all that would take them subscription books, and thus enlist the church in the cause. The pastor carried out the plan, books were accepted by the members for different amounts, and the result was that the committee to audit the pastor's accounts reported January 25th, 1881, that $7,732 had been received, the church debt canceled, and $1,000 paid on the debt of the parsonage.

The sum paid on the parsonage was prompted by the offer and subsequent payment of $100 from the Young Men's Christian Association. A debt-paying jubilee was held, at which congratulations were exchanged and thanks rendered to God for His blessing on the church. This brief letter will be read with pleasure:

"JANUARY 27th, 1893.

"MY DEAR BROTHER DEDAKER :—I can remember nothing of any special note that occurred during my pastorate at your church, except the payment of the debt on the church building, a full account of which is in possession of your Board of Trustees. I think all will agree that it was three years of general financial and spiritual prosperity. I never served any people who treated me with greater consideration and courtesy and kindness.

"Yours truly,

"E. I. D. PEPPER."

1881–1883. Rev. Theodore Stevens. As a preacher, systematic, intellectual, fervid, frank, aiming at the heart and conscience. Abundant in pastoral labors. Number of members in 1881, 560; probationers, 45; scholars, 975. 1882, members, 588; probationers, 27; scholars, 977. 1883, members, 586; probationers, 53; scholars, 985.

The church was maintained in its unity and power in the community. Toward the close of the second year the Sunday-school was visited with a revival of religion. Brother Samuel Halstead, of New York, assisted the pastor the ensuing year and was a great blessing to many.

On January 10th, 1884, Brother Joseph Bennett de-

clined a re-election to the office of Sunday school Superintendent, after having very ably served the school in that position for twenty-four years, and W. P. Simmington was elected his successor.

1884–1886. William Downey. Analytical, versatile, wide in his range of topics, energetic, dealing with present issues, distinctive in style, he drew many to hear him, and to Christ. Number of members in 1884, 599; probationers, 80; scholars, 921. 1885, members, 616; probationers, 110; scholars, 852. 1886, members, 658; probationers, 53; scholars, 946.

The church was largely attended, and the spirit and piety of the church kept in a state of much activity.

During the year 1885 it was decided to reseat and renovate the church. Plans were examined and approved, a contract effected, and subscriptions secured to the amount of $9,034.47. New seats, windows, and carpets were put in the audience-room and the interior repainted and frescoed at a cost of $8,956.31.

The re-opening services were held on Sunday, November 1st, 1885, and such was the financial success of the enterprise that the expenses were all met by contributions in hand, exceeding the amount required, before the day of re-opening, and therefore no special collection was necessary. The pastor and committee were highly commended by the annual meeting for the able and efficient manner in which they had discharged their trust.

[illegible]

During the [illegible] with the church [illegible] contract [illegible] of $[illegible] in the [illegible] and [illegible] ced at a cost of $[illegible].

The re-opening [illegible] ber 1st, [illegible] enterprise that the expenses [illegible] in [illegible] of re-opening [illegible] necessary. The pastor and committee [illegible] manner [illegible]

Rev. John W. Langley.

Rev. William Swindells, D. D.

In 1886 the Sunday-school room was frescoed, re-carpeted, and stained glass windows substituted for plain glass. The Sunday-school was also reorganized and thus more room secured for additional classes.

"Miss Emma Trotter, in walking down Hanover Street, was accosted by a man whose family was sick and in a state of starvation. He was unable to procure work and would not beg. She mentioned the incident to a number of persons, and among others to several teachers, and the Sunday-school Superintendent, W. P. Simmington, when some one remarked, 'we ought to have a Dorcas Society,' and a Sunday-school Dorcas Society was organized February 14th, 1886, that has done a vast amount of good."—*Extract from Minute Book.*

1887–1889. John W. Langley. Pictorial, chaste, dealing with standard Gospel truths, often overwhelmingly eloquent, master of the entire emotional nature. Number of members in 1887, 713; probationers, 128; scholars, 920. 1888, members, 680; probationers, 70; scholars, 1,020. 1889, members, 726; probationers, 45; scholars, 1,000.

A Flower Mission was organized June 3d, 1887, and many a sick-room has been cheered by its remembrances.

In 1888 a Tent Association was formed and a tent purchased and erected on a lot situated on Girard Avenue above East Montgomery Avenue. Services were held in it during the summer, on Sunday afternoons, and fre-

quently during the week. This was sustained for three years, and much good was done.

It was decided to procure charts, to be suspended in the church, containing the names of the members of the church, and indicating by a mark who had contributed and dates of payment. Some objected, but all soon acquiesced in the plan. The fame of the pastor brought many strangers to the church when special topics were announced.

1890–1893. William Swindells. Number of members in 1890, 825; probationers, 30; scholars, 1,005. 1891, members, 753; probationers, 41; scholars, 1,050. 1892, members, 775; probationers, 71; scholars, 1,105. 1893, members, 820; probationers, 37; scholars, 1,125. The roll of members was revised the first year and corrections made for such causes as death, removal, etc., reducing the membership from 825 to 721.

The question of a new parsonage, debated for years, was settled early in the year 1890. The Trustees agreed to buy a well-built and in every sense a well-arranged and commodious house at 1117 Shackamaxon Street for the sum of $8,500. In addition $418.40 was paid for carpets, fixtures, etc., making a final total of $8,918.40. At a meeting of the male members, on March 27th, 1890, the Board was authorized to effect a purchase of the aforesaid property, and it was accomplished. It is a beautiful home, with few to equal and none to excel it. The ladies

of the church, through the Mite Society, took steps to properly furnish it, and before the pastor and his family entered it, every room was comfortably supplied with furniture. Measures were at once adopted to pay for it. The old parsonage was sold for $2,063.76, subject to a mortgage of $1,000. From other sources the sum of $313.55 was received, and during the year subscriptions were paid amounting to $5,072.30, leaving a debt of $1,468.79.

On the 5th of September, 1890, the church held a public reception on the occasion of the 25th anniversary of the marriage of the pastor and his wife. The church was well filled with the members and invited guests, and after interesting addresses a beautiful silver testimonial was presented on behalf of the church to the pastor and his wife.

An Ushers' Association was formed March 9th, 1890, with Edward Carlin as president, and is now in a flourishing condition.

The centre of the church being dimly lighted, two chandeliers, in 1892, were suspended from the ceiling at a cost of $239.60.

The lecture-room was so crowded with scholars that increased accommodations were needed, and a committee was appointed by the Sunday-school Board to devise some plan of enlargement.

The committee recommended the organization of a Senior Department in the Young Men's Hall, on condi-

tion that the pastor take charge of it. The pastor consented. The report then was approved and the consent of the Young Men's Christian Association secured. The Association, by agreement with the Board of Trustees, altered, renovated, and adorned their hall, paying all expenses, and on Sunday, December 6th, fifteen classes from the lower room took possession of it. Subsequently one additional class was promoted to this department. It has been so prosperous that, though many were reluctant to join it at first, all now greatly enjoy the new Sunday-school home. The Association deserves and has the sincere gratitude of members of the Senior Department for such a beautiful room.

A Choral Society was formed on Saturday evening, May 3d, 1890, with the pastor as president. Its sessions are held in the lecture-room. It has a registry of over 300, and upward of 200 members attend its meetings. It has never flagged in interest since instituted.

A Christian Endeavor Society was organized October 23d, 1890, and has been an arm of power in church work. A Junior Branch of the Society was organized January 3d, 1892.

On October 8th, 1891, W. P. Simmington resigned the office of Sunday-school Superintendent, after seven years of very efficient service, and James Simmington was elected his successor October 15th, 1891.

Toward the close of the year of 1891, God poured out

Rev. M. Z. Senderling, M. D., Local Elder.

Mrs. Elizabeth Senderling.

His Spirit, and the altars of the church were crowded with penitents, while the walls echoed with songs of salvation.

The William Swindells Missionary Band, auxiliary to the Women's Foreign Missionary Society, was organized February 19th, 1892. President, Mary A. Bennett; Vice-Presidents, Laura Test, Ella Pass; Treasurer, Laura Willingmyre; Corresponding Secretary, Lulu Hearseman; Recording Secretary, Viola Wilmerton. Number of members, 25; total amount contributed the first year, $200.64.

During the year 1892 the Young Men's Christian Association decided to raise money to free the parsonage of debt. With the approval of the Board of Trustees, they arranged to hold a fair toward the close of the year. The co-operation of the ladies was secured and the fair was held in the vacant Presbyterian Church, on Frankford Avenue. It was a great success. The proceeds were equal to the debt.

The payment of the debt was regarded as an event worthy of special commemoration, so it was decided to set apart an hour of the watch-night services for that purpose. The Board of Trustees was seated within the chancel rail, and with them a committee of the Young Men's Christian Association. Joseph Bennett, President of the Board, was called upon and delivered an interesting address. Edwin Carlin, President of the Young

Men's Christian Association, followed with appropriate remarks, and then presented a check for $1,200 to A. H. McFadden, Secretary of the Board, who responded for the Board in a felicitous speech. At the end of his remarks he turned the check over to George Kessler, Treasurer, who handed a canceled note of $1,200 to Edwin Carlin, of the Young Men's Association. The note was handed to the pastor, who congratulated the church on the freedom of the entire property from all claim of man, and then set fire to the note, while the congregation united in singing "Praise God from whom all blessings flow." Our excellent choir had charge of the singing. The entire service was very impressive, and constituted a happy closing of one year and the beginning of a new one. God be praised for a church property free of debt.

The sum of good accomplished by the "Old Brick" can never be calculated.

Mrs. Catharine Bennett is the oldest living member, joining the church in the year 1831. Her love for it, and devotion to its courts, like the path of the just, "shineth more and more."

Joseph Bennett, her husband, joined one year later, in 1832, and has been in active service since he gave his name to the church. He offered himself as a teacher in the Sunday-school in the year 1832. He was accepted, and still honors the school by his presence at the head of a Bible class every Sunday. He served as Superintendent

of the school for twenty-four years, and then voluntarily retired that a younger man might wear his official mantle. He was elected a Trustee of the church in the year 1847, and has served without intermission to this date. For several years he has been President of the Board. His works praise him, and the church loves him.

Henry Kessler, who joined the church in 1833, and whose death occurred while these pages were presented for final revision, witnessed its progress with unabated satisfaction. He contributed much to its strength and influence. He was elected a teacher of the Sunday-school in 1835, and Treasurer thereof in 1841. He was elected a Trustee of the church in 1839, and remained a member of the Board to the day of his death, May 23d, 1893, serving faithfully for many years as its Treasurer.

Among the former members of the church we find the following named ministers of the Gospel: Joseph Holdich, Anthony Atwood, Abram K. Street, Wm. L. Gray, Wm. Bishop, Henry Sutton, Wm. F. Brenner, Samuel Irwin, Dayton F. Reed, Geo. W. Brindle, Michael A. Day, Joseph S. Lame, Wm. S. Zane, Jos. N. Mulford, James M. Hinson, Henry H. Bodine, Wm. P. Howell, Geo. W. Dingee. Out of influences starting from it sprang Summerfield, Port Richmond, Siloam, and Cambria Streets, now Simpson Memorial, Methodist Episcopal Churches. Its history is a record of priceless souls saved from sin, of multitudes instructed in the way of holiness

and Heaven, of thousands strengthened and encouraged in their purpose to realize in personal character and life all the will of God. The ranks of the unseen host that have crossed the flood contain many who sat in her pews and sang God's praise within her walls, but many abide, at home and abroad, who revere her name and rejoice in her prosperity. To the friends of the church who may read these lines or inquire of her welfare, we are glad to be able to report that the church is carrying forward the work of salvation with undiminished vigor and unabated success. To God be all the glory. Amen.

MRS. ANN MASON.

MRS. ELIZABETH SIMMINGTON.

CHURCH DIRECTORY.

PRESIDING ELDERS WHO HAVE HAD OVERSIGHT OF KENSINGTON CHURCH.

1804. W. Colbert
1805–08. Solomon Sharp
1808–09. W. P. Chandler
1809–13. W. Hunter
1813–15. Henry Boehm
1815–16. R. R. Roberts
1816–20. Daniel Hilt
1820–24. James Bateman
1824–28. Joseph Lybrand
1828–31. W. Thacher
1831–33. Manning Force
1833–37. G. Banghart
1837–41. James Smith
1841–45. Solomon Higgins
1845–49. James A. Massey
1849–50. John P. Durbin
1850–53. Robert Gerry
1853–57. Joseph Castle
1857–61. Pennell Coombe
1861–65. D. W. Bartine
1865–69. Joseph Mason
1869–73. William Cooper
1873–76. William H. Elliott
1876–79. Aaron Rittenhouse
1879–81. William Swindells. — Districts rearranged when he was appointed to Northwest Philadelphia District.
1881–85. Jacob M. Hinson
1885–91. Samuel W. Thomas
1891. Samuel W. Gehrett. Term not expired.

The following PREACHERS were stationed in Philadelphia, while the Kensington Church was connected with the Union, or the St. George's Charge:—

1801. Samuel Coate, Daniel Higby
1802. John McClaskey, George Roberts
1803. George Roberts, Solomon Sharp, Thomas F. Sargent
1804. Joshua Wells, S. Sharp, W. Bishop
1805. W. Colbert, M. Coate, James Smith
1806. J. Totten, T. Everard, M. Coate, James Smith
1807. T. Ware, R. Sneath, S. Bunn, T. Dunn
1808. T. Ware, D. Bartine, S. Bunn, John Walker
1809. T. F. Sargent, M. Coate, T. Smith, I. Bateman

Kensington Church severed her connection with St. George's in 1810, and became a separate charge.

List of Preachers Stationed at Kensington.

1810. Thomas Everard
1811. Thomas F. Sargent, James Moore
1812. do. John Robertson
1813. David Best
1814. do.
1815. William Williams
1816. Sylvester G. Hill
1817. Samuel J. Cox
1818. Thomas Davis
1819. Thomas Smith
1820. Richard Sneath
1821. William Smith
1822. Solomon Sharp
1823. do.
1824. Samuel S. Kennard; Thomas Dunn, Supernumerary
1825. Samuel Grace; Thomas Dunn, Supernumerary
1826. George G. Cookman; Thos. Dunn, Supernumerary
1827. Wesley W. Wallace; W. Williams, Supernumerary
1828. Wesley W. Wallace; Thos. Dunn, Supernumerary
1829. Richard W. Petherbridge
1830. do.
1831. Bartholomew Weed; James Smith, Sr, Supernumerary
1832. Bartholomew Weed; James Smith, Sr., Supernumerary
1833. William A. Wiggins
1834. do.
1835. James Smith, Jr.
1836. do.
1837. John B. Hagany
1838. Henry G. King
1839. do.
1840. George Lacey
1841. do.
1842. John S. Inskip
1843. do.
1844. James Neill
1845. James Smith
1846. do.
1847. James L. Houston
1848. do.
1849. David Daily, Alfred Cookman, Kensington and Port Richmond
1850. David Daily, Alfred Cookman, Kensington and Port Richmond
1851. Henry R. Calloway; R. W. Thomas, Supernumerary
1852. Henry R. Calloway
1853. Pennell Coombe
1854. do.
1855. Anthony Atwood; George W. Brindle, Supernumerary
1856. Anthony Atwood
1857. Thomas C. Murphy
1858. Robert H. Pattison
1859. James Cunningham
1860. do.
1861. James H. Lightbourn
1862. do.
1863. John H. Alday
1864. do.
1865. do.
1866. William J. Paxson
1867. do.
1868. do.
1869. J. Walker Jackson
1870. do.
1871. do.
1872. John F. Crouch
1873. do.
1874. do.
1875. William M. Ridgway
1876. do.
1877. do.
1878. E. I. D. Pepper
1879. do.
1880. do.

1881. Theodore Stevens
1882. do.
1883. do.
1884. William Downey
1885. do.
1886. do.
1887. John W. Langley
1888. John W. Langley
1889. do.
1890. William Swindells
1891. do.
1892. do.
1893. do.

LOCAL PREACHERS—KENSINGTON M. E. CHURCH.

1810. Richard F. Bower
1812. Fithian Stratton
William Clark
1813. George Jones
Truman Bishop
1814. Solomon Wiatt
John Fernon
1816. James Holt
1825. Edward Larkins
1827. William Granville
James W. Newberry
1828. James Brindle
David Oliver
1829. Isaac Childs
1830. William Mitchell, M. D.
1833. Josiah W. Ells
Samuel S. Sneyd
George C. Schively, Sr.
1834. Henry Sutton
1836. William H. Fonerdon
1837. William Bennett
1840. William E. Manlove
1842. Samuel Harrison
1843. William Taylor
Ralph Lee
1844. William F. Brenner
1845. L. Q. C. Wishart
1847. Samuel Irwin
1849. Dayton F. Reed
Thomas Carey
George W. Brindle
1851. Michael A. Day
1852. Joseph S. Lame
1856. M. Z. Senderling
William S. Zane
1857. Richard W. Thomas
1858. Joseph N. Mulford
1854 J. M. Hinson
1864. Lemuel C. Simon
1866. Jacob Palmer
1868. Joseph Brockbank
1871. John Clouds, Jr.
William Vanderherchen
1883. William P. Simmington
W. H. Vanderherchen
Thomas Davis
1889. John J. Green
1891. John Edwards
L. Deacon
1892. Joseph W. Watts
Stoddart M. Simmington
1893. Francis A. Manlove

EXHORTERS.

1810. William Clark, James Holt, Samuel Bacon
1813. Solomon Wiatt
1825. George C. Schively, Sr., James W. Newberry
1826. John Shoemaker, Francis Westerman
1827. James Devine, John Nealy, William Denyer, Lawrence Suively, Sr.
1830. Thomas Chew

1834. Elias Mason, Henry Sutton
1835. Joseph Butler, Obadiah Wade, George Street
1838. David Nichols, David Young, William Galloway
1839. John Spence
1840. Samuel Harrison
1842. John C. Deacon
1843. William F. Brenner, Alexander King
1846. John F. Brindle
1850. Michael A. Day
1851. Joseph S. Lame, Alexander D. Hamilton, John S. Davison
1853. Christopher Hassell
1854. Michael Z. Senderling, William S. Zane
1859. Joseph Mercer
1861. Lemuel C. Simon, Jacob Palmer
1862. John Kessler
1864. James M. Boden, Samuel M. Ritter
1865. John Clouds, Jr.
1866. William Vanderherchen
1868 John I. Merrill
1869. James Gillinder
1870. John Eggleton, George W. Dingee
1871. John L. Hutchinson
1873. Alexander Glass
1874. Henry Homrighausen, Francis P. Gibbs, W. P. Simmington
1877. Frank W. Booth, Robert Donal
1882. John J. Green, William H. Vanderherchen
1887. W. L. Bacon, I. P. H. Wilmerton
1889. George W. Jacoby, Elmer E. Brown, Smith C. Wells
1890. George W. Shaler, Cameron Todd, W. H. Wilmerton
1891. John Edwards, Stoddart M. Simmington
1892. John L. Stewart, Francis E. Manlove
1893. James E. Clapier, Isaac S. Trexler

CLASS LEADERS.

1801. John Hewson
1802. Robert Boretree
1803. James Brindle
1810. William Clarke, Aaron Daniels, John Vaughan, Matthias Wirts
1811. George C. Schively, Sr.
1812. George Jones
1813. James Keen
1816. William Clarke, Fithian Stratton
1817. Henry Pitcher
1818. John Haines
1819. John Fernon, David Clayton, William Rotan
1820. Thomas Mullen
1822. Matthias Creamer
1823. John Bennett, Anthony Atwood
1824. Joseph Rinear, Jesse Harmer
1825. William Denyer, Francis Turner, John Eggleton
1826. John Sprong
1827. William Granville, Sr., Richard Synar, Solomon Wiatt
1828. James Devine, John Shoemaker
1829. Joseph Brown
1830. George C. Schively, Jr.
1831. R. Lynn, John Synar, Samuel Huffsey, John S. Davison, Joseph Capewell, William Mitchell
1832. Henry Bassett, David Nichols
1833. Josiah W. Ells, James W. Newberry
1834. George Merritt, Thomas C. Crouch, S. S. Sneyd
1835. Charles Roberts, Henry B. Stoy, John F. Brindle, George Eltonhead

1836. Joseph Butler
1837. George Aufort, Paul Bacon, Joseph Linthicum
1838. Daniel Peak, James Mason
1839. John Smick
1840. William Bennett
1841. Samuel Harrison, William Rigg, Samuel Adams
1842. Samuel Duval, Joseph Lippincott, Christopher Hassell
1843. Joseph Harman, A. W. King, Franklin Eyre, John Glenn, John Deacon, Elijah Bartlett
1844. Alexander King, Ralph Lee, Samuel Beideman
1845. Samuel Mortimer
1846. Peter Brown
1848. George W. Brindle
1849. John Kessler
1851. Jacob Palmer, George C. Shepherd, Daniel B. Stevenson
1852. Samuel Irwin, Cornelia Daly
1854. William Corkrey, M. Z. Senderling, Lawrence Snively
1855. Joseph Bennett, George J. Hamilton
1856. George Humes, George Wiedersum, William Pearcy, Daniel B. Mickle, L. Q. C. Wishart, William S. Zane
1857. John Trinkle
1860. James Sowden, Samuel Green
1861. Jonathan Dungan
1862. Lemuel C. Simon, Samuel Duval
1863. Samuel M. Ritter, Franklin Knight
1864. William Vanderherchen, William Glenn, James M. Boden
1866. John T. Sowden
1867. John Clouds, Jr., William Rigg, John Eggleton
1868. Israel A. Kurtz
1869. George S. Cramp, James Gillinder
1870. William L. Bacon
1871. Andrew Zane, William J. Trotter, Francis P. Gibbs, Thomas D. Robinson
1877. Robert Frazier
1878. W. P. Simmington
1879. Henry Homrighausen, Stoddart M. Simmington
1881. G. W. Vandusen
1887. John J. Green, John L. Stewart
1888. Frank W. Booth
1890. William N. Wilmerton, Thomas White
1892. David Steelman, Joseph W. Watts, Isaac A. Trexler
1893. James Simmington.

TRUSTEES.

James Keen, from August 1, 1809, to October 24, 1817; from March 31, 1818, to July 7, 1818

Samuel Boggs, from August 1, 1809, to October 18, 1816; from October 24, 1817, to March 23, 1818; from October 21, 1819, to April 3, 1820

William Clark, from August 1, 1809, to September 9, 1818

Matthias Wurts, from August 1, 1809, to November 17, 1815

Aaron Daniels, from August 1, 1809, to September 1, 1814; from November 17, 1815, to October 18, 1816

George C. Schively, from August 1, 1809, to November 17, 1815; from October 18, 1816, to April 12, 1819; from September 28, 1819, to April 28, 1835

John Rudy, from August 1, 1809, to January 24, 1815

John Vaughan, from August 1, 1809, to February 20, 1846

Samuel Bacon, from August 1, 1809, to September 1, 1814

The Above Constituted the First Board of Trustees.

John Johnson, from September 1, 1814, to November 17, 1815; from October 18, 1816, to October 21, 1819

Robert Hodgson, from September 1, 1814, to March 23, 1818; from July 7, 1818, to December 9, 1826

John Haines, from January 24, 1815, to October 18, 1816

Jacob Keen, from November 17, 1815, to October 18, 1816; from March 23, 1818, to September 28, 1819

John Bennett, from November 17, 1815, to October 24, 1817; from September 25, 1821, to April 4, 1831; from March 31, 1834, to April 28, 1835

William Cobb, from October 18, 1816, to March 23, 1818; from September 9, 1818, to March 27, 1826; from July 12, 1827, to April 7, 1828

John H. West, from October 18, 1816, to October 24, 1817

Joseph Ball, from October 24, 1817, to March 23, 1818

Israel Maddox, from October 24, 1817, to April 12, 1819

John Fernon, from March 23, 1818, to September 28, 1819

Matthias Creamer, from March 23, 1818, to April 16, 1838; from August 30, 1840, to April 24, 1848

William Vaughan, from April 12, 1819, to September 28, 1819; from April 8, 1822, to July 12, 1827

David Clayton, from April 12, 1819, to April 8, 1822; from March 31, 1823, to April 20, 1829; from December 9, 1830, to March 29, 1836

William Rotan, from September 28, 1819, to April 21, 1821

Thomas Mullen, from September 28, 1819, to September 25, 1821

Jesse Harmer, from April 3, 1820, to March 31, 1823; from April 20, 1829, to April 23, 1832

James Mickle, from April 21, 1821, to April 12, 1830

William Bennett, from March 27, 1826, to April 20, 1829; from March 31, 1834, to March 23, 1837; from April 16, 1838, to April 8, 1844

Robert Connell, from December 9, 1826, to April 13, 1830; from March 29, 1836, to April 1, 1839

Jacob Tees, from April 7, 1828, to March 31, 1834; from May 27, 1834, to April 20, 1835

John Eggleton, from April 20, 1829, to April 20, 1835

William Lynn, from April 12, 1830, to December 9, 1830

George J. Hamilton, from April 13, 1830, to April 22, 1878

James Randall, from April 4, 1831, to March 31, 1834

Joseph Capewell, from April 23, 1832, to May 27, 1834

Henry B. Stoy, from April 20, 1835. to April 9, 1839

John F. Brindle, from April 20, 1835, to April 27, 1841; from April 8, 1844, to April 24, 1848

George Merritt, from April 20, 1835, to April 16, 1838; from April 21, 1848, to April 18, 1852

David Sprong, from April 28, 1835, to March 26, 1836

Peter Y. Calder, from March 29, 1836, to November 29, 1836

Thomas C. Crouch, from November 29, 1836, to March 28, 1843

Samuel Adams, from March 23, 1837, to October 2, 1854

Henry Bassett, from April 16, 1838, to November 27, 1838

Elijah Davis, from November 27, 1838, to April 1, 1839

Henry Kessler, from April 1, 1839, to date

John Smick, from April 1, 1839, to August 30, 1840

William Rigg, from April 27, 1841, to April 25, 1843; from April 21, 1851, to October 7, 1852; from April 5, 1858, to April 1, 1861

Andrew Zane, from April 25, 1843, to April 5, 1847; from April 24, 1848, to April 21, 1851

Joseph Lippincott, from April 25, 1843, to April 25, 1859

Samuel Beideman, from March 3, 1846, to April 21, 1851

Joseph Bennett, from April 5, 1847, to date

Theodore Birely, from April 9, 1849, to April 12, 1852

David Duncan, from April 21, 1851, to April 6, 1874

Christopher Hassell, from April 12, 1852, to March 24, 1856

Thomas D. Stites, from April 12, 1852, to April 5, 1858; from April 25, 1859, to April 6, 1874

John S. Davison, from October 7, 1852, to March 28, 1853

Franklin Eyre, from March 28, 1853, to January 12, 1864

Lawrence Snively, from October 2, 1854, to April 25, 1859

John Richmond, from March 24, 1856, to April 5, 1858; from April 25, 1859, to May 10, 1869

Robert C. Bennett, from April 5, 1858, to April 1, 1861

Henry F. Shissler, from April 1, 1861, to April 14, 1873

George W. Bates, from April 1, 1861, to April 14, 1873

George Wiedersum, from January 12, 1864, to April 2, 1866

Samuel B. Ely, from April 2, 1866, to March 20, 1875

R. H. Vaughan, from April 10, 1871, to April 2, 1877

Charles B. Souder, from April 6, 1874, to March 26, 1883

John Wood, from May 24, 1870, to March 29, 1880

John F. Wilt, from April 14, 1873, to May 9, 1876

A. H. McFadden, from March 29, 1875, to date

Robert J. Simmington, from March 29, 1875, to date

Alfred H. Claypoole, from May 9, 1876, to date

George Kessler, from April 2, 1877, to date

J. F. Fox, from April 22, 1878, to date

George W. Vandusen, from March 29, 1880, to April 22, 1889

David S. Clunn, from March 26, 1883, to date

I. P. H. Wilmerton, from April 22, 1889, to date

SUNDAY-SCHOOL SUPERINTENDENTS.

DIRECTORS AND DIRECTRESSES FROM 1822 TO 1827.

Four Males and Four Females.

1822–24. William Bennett
1822–23. 1825. William Vaughan
1822–23. Adam Heimbach
1822–24. Andrew Dewart
1822–27. Margaret Wright
1822–24. 1825. Ann Brustar
1822–25. Artemesia Parker
1822–27. Maria Murphy
1823–25. George C. Schively (1826–27)
1824–27. John Bennett
1824–25. James Mickle
1824–25. David Sprong
1824–25. D. Clunn
1824–26. Margaret Vandusen
1825–27. Frederick Emerick
1825–27. Lawrence Snively
1825–27. Sarah Sprong
1826–27. Margaret Keen

SUPERINTENDENTS.

TWO MALE INCUMBENTS, WITH JOINT AUTHORITY, FROM 1827 TO 1829.

1827–28. John Bennett
1827–30. George C. Schively
1828–29. James Divine
Four incumbents from 1829 to 1840
1829–30. David Sprong
1831–36. do.
1829–30. Joseph Reger
1829–31. Thomas H. Sickel
1830-31. John Synar
1830–34. Richard Synar
1830–31. William Denger. To fill unexpired term of George C. Snively, resigned.
1831–32. F. Shoemaker, School No. 2.
1831–53. Matthias Creamer
1831–35. George J. Hamilton
1837–41. do.
1848–49. do.
1831–37. P. Y. Calder
1842–43. do.
1833–36. L. Schnaible, School No 2.
1833–37. Henry B. Stoy, do.
1845–48. do. do.
1834–36. John F. Brindle
Two Male and two Female Superintendents from 1839 to 1840.
1839–40. Maria Tomlin
1839–40. Martha Connell

TWO MALE SUPERINTENDENTS, WITH JOINT AUTHORITY, FROM 1840 to 1884.

1843–44. Joseph Lippincott
1849–53. Samuel Adams
1853–56. Christopher Hassell
1854–60. John Kessler
1861–67. do.
1856–59. George C. Shepherd
1859–61. R. S. Allen
1860–84. Joseph Bennett
1867–68. John Clouds, Jr.
1869–73. L. C. Simon
1873–91. William P. Simmington

ONE SUPERINTENDENT-IN-CHIEF FROM 1884 TO DATE.

1891–93. James Simmington. Time not expired.

BRANCH SCHOOLS.

1830–31. John Nealy
1833–34. Henry Bassett
1834–35. James Mason
1835–36. Samuel Perry
1842–43. Henry B. Stoy
1842–43. John Deacon
1843–45. George Stites
1843–46. George J. Hamilton
1845–47. John F. Brindle
1846–49. Samuel Beideman
1847–49. Christian Vanhorn
1849–50. David Stetson
1855–57. Daniel Mickle
1855. Jacob Bennett
1857–58. Alfred Flanders

ANNUAL REPORT

Of Kensington M. E. Church to Philadelphia Conference, March 9, 1893.

Church Membership.

Number of probationers,	37
" full members,	820
" local preachers,	6
" deaths,	11

Baptisms.

Number of children,	49
" adults,	12

Church Property.

Number of churches,	1
Probable value,	$35,000
Number of parsonages,	1
Probable value,	$8,500
Amount paid on old indebtedness,	$1,200

Sunday-School.

Number of schools,	1
" officers,	16
Number of teachers,	71
Total officers and teachers,	87
Number of scholars:	
Primary grade,	350
All others,	775
Total scholars,	1,125
Average attendance,	625
Number of library books,	2,200
Number of officers and teachers who are church members or probationers,	87
Number of scholars who are church members or probationers,	240
Number of conversions in Sunday-School this year,	15
Current expenses: Lesson leaves, books, etc.,	$589

ANNUAL STATEMENT OF THE FINANCES OF THE KENSINGTON M. E. CHURCH.

From April 1, 1892, to April 1, 1893.

Treasurer's Report.

Receipts.

To balance on hand, April 1, 1892,	$11 16
To cash from Sunday collections,	652 58
To cash from week-night collections,	165 95
To cash from envelopes,	2,819 22
To cash from collections for bishops,	$48 00
To cash from collections for poor,	127 62
To cash from collections for coal,	190 00
To cash from concert,	140 93
To cash from donation of J. L. Tull,	25 00

To cash received from burial-ground agent, ...	$80 00
	$4,260 46

Disbursements.

By pastor's salary, ...	$2,000 00
" presiding elder, ...	120 00
" bishops, ...	48 00
" sexton's salary, ...	624 00
" leader of choir, organist, and assistants, ...	290 50
" books for choir, ...	26 50
" tax on parsonage, 1892, .	110 31
" water rent of church and parsonage, 1892, . .	25 00
" gas bills, ...	255 45
" coal bills, ...	173 00
" love-feast elements, . . .	9 87
" communion wine, ...	16 50
" envelopes (Robinson), . .	54 05
" advertising, ...	113 70
" cleaning well at parsonage,	15 50
" removing ashes, church, .	12 00
" insurance on church furniture, ...	34 00
" paid poor of church, . .	60 00
" expenses Columbus week,	19 87
" Bennett's bill—sundries, .	4 70
" charts, ...	4 00
" Taggart's bill — repairing heaters, ...	20 00
" hose for sexton, ...	5 05
" Smeaton's bill – plumbing,	9 75
" Bacon's bill—plumbing, .	3 93
" Bacon's bill—drainage, . .	102 50
" goblets, $2.85; and baskets, $5.50, ...	8 35
" Wagner's bill—hardw. re,	3 36
" brick work and repaving front pavement at parsonage, ...	22 02
" Fillman's bill — carpenter work, ...	19 50
By Borneman's bill—printing,	$7 25
" incidentals, ...	9 93
" Nichols, repairing organ, .	28 00
	$4,256 59
Balance, April 1, 1893, . . .	3 87
	$4,260 46

GEORGE KESSLER,
Treasurer.

CONFERENCE AND OTHER BENEVOLENT COLLECTIONS.

For missions—from church, .	$475 00
For missions—from Sunday-school, ...	653 56
Church Extension, ...	162 00
Conference claimants, ...	175 00
Education, ...	50 00
Freedman's Aid, ...	40 00
Tract Cause, ...	15 00
Sustentation Fund, ...	90 00
Sunday-school Union, ...	5 00
Bible Cause, ...	5 00
M. E. Hospital, ...	1,552 00
Conference expenses, . . .	4 00
Mount Olivet Church, . . .	15 59
Salvation Army, ...	29 81
	$3,271 96

GEORGE KESSLER,
Treasurer.

PARSONAGE DEBT ACCOUNT.

Dr.

March 30, 1892, to balance due Geo. Kessler, treasurer, . .	$26 63
March 31, 1892, note Northern National Bank, ...	1,150 00
March 31, 1892, eleven months' interest on note Northern National Bank, ...	40 30
	$1,216 93

Cr.

Nov. 30, 1892, by proceeds from fair,	$1,200 00
Nov. 30, 1892, by donations,	16 93
Applied to payment of note and interest, etc.,	$1,216 93

BURIAL-GROUND AGENT'S REPORT.

Receipts.

To balance, March 31, 1892,	$134 19
To water rent received from adjoining grounds,	4 00
For ground and vault charges,	185 00
	$323 19

Disbursements.

April 26, 1892, paid water rent,	$8 00
August 26, 1892, paid Pettit & Co. for iron fence on Earl Street,	150 87
For repairing stone wall,	6 00
March 29, paid George Kessler, treasurer, by order of Trustees,	80 00
Paid Charles Stoop for services,	70 75
March 31, balance on hand,	7 57
	$323 19

JOSEPH BENNETT,
Burial-Ground Agent.

To the President and Members of the Board of Trustees of the Kensington M. E. Church.

BRETHREN:—Your committee appointed to audit the accounts of the Treasurer and Burial-Ground Agent respectfully report that they have examined the books and accounts, and find them correct.

DAVID S. CLUNN,
I. P. H. WILMERTON.

REPORT OF THE KENSINGTON M. E. SUNDAY-SCHOOL.

Receipts.

Balance cash on hand April 1, 1892,	$227 66
To proceeds from Children's Day,	17 59
To balance from Anniversary Committee,	15
To proceeds from Excursion,	69 23
" " " Harvest Home,	56 00
Books and collections,	552 30
	$922 93

Disbursements.

By Anniversary decorating,	$29 00
" Perkinpine & Higgins,	313 34
" Temperance Association pledges,	5 85
" Moyer & Lesher, printing,	22 15
" Columbus Week decorations,	12 37
" Christmas Jubilee,	147 34
" new curtains in Sunday-school,	9 00
" music-stand,	1 00
" Methodist book-room,	84 00
" Children's Day Entertainment,	17 00
" Secretary's expenses,	1 50
	$642 55
By balance cash on hand April 1, 1893,	$280 38
	$922 93

WESLEY ZANE,
Secretary.

FLOWER MISSION REPORT.

Balance on hand March 31, 1892,		$36 62
Received.		
Contributions,	$97 50	
Proceeds of entertainment,	53 80	
		$151 30
		$187 92
Expended.		
Fruit,	$1 66	
Flowers,	103 13	
Care of garden,	3 75	
Loss on flower sale,	2 08	
Pipe for garden,	7 40	
Printing,	3 50	
M. C. Otten's bill,	3 90	
		$125 42
Balance on hand March 31, 1893,		$62 50

W. N. WILMERTON,
Treasurer.

REPORT OF LADIES' MITE SOCIETY.

Balance April 1, 1892,	$135 29
Collections during year,	96 50
	$231 79
Expended for furniture, etc.,	22 40
Balance,	209 39
	$231 79

L. MASON,
Secretary.

REPORT OF DORCAS SOCIETY.

Receipts.	
Balance April 1, 1892,	$67 68
By collections,	275 31
" donation,	2 00
" entertainment,	136 20
" donations for special cases,	6 90
Total,	$488 09
Disbursements.	
Expended for groceries, shoes, coal, clothing, etc.,	$379 98
Printing reports,	5 00
Special cases,	6 90
	$391 88
Balance,	96 21
	$488 09

M. V. FISHER,
Secretary.

M. E. ORPHANAGE, 1893.

Donations,	$25 85
Subscriptions,	56 00
Total,	$81 85

Filled 50 bags.

MARY F. FOX,
Secretary.

REPORT OF METHODIST HOME.

By subscriptions,	$62 00
Anniversary Day,	142 00
Sale of tickets and donations for supper,	30 00
	$234 00

L. MASON,
Secretary.

REPORT OF USHERS' ASSOCIATION OF THE KENSINGTON M. E. CHURCH.

Receipts.

From lectures,	$14 00
Donations,	6 00
	$20 00

Disbursements.

Book Room, 1018 Arch Street, 100 Hymn Books,	$40 00
Paid on account,	20 00
Balance due Book Room,	$20 00

EDWARD CARLIN,
President.

CHORAL SOCIETY OF THE KENSINGTON M. E. CHURCH.

TREASURER'S REPORT.

Receipts.

Balance April 1, 1892	$59 34
By collections,	69 00
Concert (balance),	4 35
Piano fund,	14 50
Contributions,	10 50
From Cantata of Esther,	211 65
	$369 34

Disbursements.

Chorister,	$80 00
Printing,	18 85
Rent of piano,	12 00
Purchase of piano,	$175 00
Balance April 1, 1893,	83 49
	$369 34

LOUIS WEIDIG,
Treasurer.

We, your committee, appointed to audit the books of the Treasurer's report, find them correct.

GEO. L. MARTIN.
FRED. G. KURTZ.

REPORT OF THE WILLIAM SWINDELLS MISSIONARY BAND

TREASURER'S REPORT.

Receipts.

From Missionary boxes,	$159 42
" Donations,	13 50
" Membership dues,	25 72
" Contingent Fund for General Society,	2 00
Total	$200 64

Disbursements.

Paid Women's Foreign Missionary Society,		$200 64
Received from incidental expenses for our own Band,	$9 44	
Expended,	6 07	
Balance on hand March 31, 1893,	$3 37	

LAURA E. WILLINGMYRE,
Treasurer.

REPORT OF THE YOUNG MEN'S CHRISTIAN ASSOCIATION

Balance per last report, ...		$128 56
Receipts:		
Reception, interest, etc., ...	$61 77	
Part proceeds of Fair, ...	1,200 00	
		$1,261 77
		$1,390 33
Expended:		
Gas bills, ...	$48 65	
Incidentals (strawberries, painting, etc.), ...	$15 35	
Fair Executive Committee, ...	50 00	
Paid Parsonage debt,	1,200 00	
		$1,314 00
Balance, ...		$76 33

Donated on quilt, Mrs. Fox, $7.62. Not previously reported.

JAMES SIMMINGTON,
Treasurer.

1893

OFFICIAL REGISTER.

Pastor,

REV. WILLIAM SWINDELLS, D. D.,
No. 1117 Shackamaxon Street.

Local Elder,

JOHN CLOUDS, JR.

Local Preachers,

JOHN J. GREEN,
JOHN EDWARDS,
JOSEPH W. WATTS,
FRANCIS A. MANLOVE,
STODDART M. SIMMINGTON.

Exhorters,

I. P. H. WILMERTON,
W. L. BACON,
GEORGE W. SHALER,
ISAAC S. TREXLER,
HENRY HOMRIGHAUSEN,
SMITH C. WELLS,
JOHN L. STEWART,
JAMES E. CLAPIER.

Church Clerk,

W. J. TROTTER.

Trustees and Stewards,

HENRY KESSLER,
JOSEPH BENNETT,
A. H. McFADDEN,
ROBERT J. SIMMINGTON,
ALFRED H. CLAYPOOLE,
GEORGE KESSLER,
J. FRANK FOX,
DAVID S. CLUNN,
I. P. H. WILMERTON.

CLASS LEADERS.

No. 1. ISAAC S. TREXLER, ... Sunday Morning.
" 2. JOHN CLOUDS, JR., ... Monday Evening.
" 3. JOSEPH W. WATTS, ... "

No. 4. STODDART M. SIMMINGTON, ... Monday Evening.
" 5. JOHN L. STEWART, ... "
" 6. GEORGE W. SHALER, ... Tuesday Evening.
" 7. JOSEPH BENNETT, ... "
" 8. WILLIAM L. BACON, ... "
" 9. GEORGE S. CRAMP, ... Wednesday Evening.
" 10. WILLIAM J. TROTTER, ... "
" 11. JAMES SIMMINGTON, ... "
" 12. WILLIAM SWINDELLS, ... Thursday Afternoon.
" 13. THOMAS D. ROBINSON, ... Wednesday Evening.

Chorister,
BENJAMIN S. MCVAUGH.

Organist,
SADIE R. MCVAUGH.

Sexton,
STEPHEN A. BURGESS,
No. 309 Richmond Street.

SUNDAY-SCHOOL.—ORGANIZED JUNE, 1821.

OFFICERS.

Superintendent, ... JAMES SIMMINGTON
First Assistant Superintendent, ... JOHN L. STEWART
Second Assistant Superintendent, ... A. H. MCFADDEN
Third Assistant Superintendent, ... DR. WILLIAM SWINDELLS
Secretary, ... WESLEY ZANE
First Assistant Secretary, ... FREDERICK G. KURTZ
Second Assistant Secretary, ... EDWARD CARLIN
Third Assistant Secretary, ... EDWARD ROYAL
Financial Secretary, ... A. STEVENS TEST
Treasurer, ... J. FRANK FOX
Librarian, ... GEORGE H. MCCALMONT
First Assistant Librarian, ... JAMES H. KURTZ
Second Assistant Librarian, ... C. HOWARD GILBERT
Third Assistant Librarian, ... JOSEPH DUVAL
Doorkeeper, ... NICHOLAS ERB

MISSIONARY OFFICERS.

President, ... A. STEVENS TEST
Treasurer, ... J. FRANK FOX
Secretary, ... CHARLES H. DEDAKER

SENIOR DEPARTMENT.

Teachers.

Amanda Smith
Mary A. Price
Mary B. Clark
Laura Peak
Mary F. Fox
Mary L. Sutton
Medora Eckstein
Maggie V. Fisher
Lizzie Folker
Emma F. Simons
Mary E. Dawick
Joseph Bennett
Robert J. Simmington
J. F. Fox
George W. Shaler
William V. Matlack

MAIN DEPARTMENT.

Female.

Sallie Albertson
Emma C. Test
Mary A. Harter
Lizzie S. Burr
Maggie M. Eaton
Laura Thomas
Florence W. Lynn
Martha H. Albertson
Florence Duval
Lizzie Stewart
Cornelia E. Peak
Annie Eckstein
Grace H. Wilmerton
Emily B. Rudhart
Laura E. Willingmyre
Florence A. Du Hamell
Rosa B. Swindells
Ella Stringe
Anna C. Raymond
Mary Ecker
Jacob Wollaver
Leona Carlisle
Lulu S. Hearseman
Maggie Foster
Amanda Morton
Lizzie McKinley
Salome Senderling
Sallie K. Metzger

Male.

Morris Teaf
Grizzella Brindle
Amanda Abell
John S. Thomas
Elijah Goldsborough
F. A. Manlove
Anna Watts
Daniel H. Hewsted
Martha Y. Lutton
William A. Pass
Joseph W. Watts
Thomas White

Edward J. Swindells
Carrie F. Seebeth
Joseph J. Dilworth
Isaac S. Trexler, Jr.
Frederick Keyser
Alberta Gaskill
William J. Bowden
William J. Manlove

INFANT DEPARTMENT.

Superintendent, ... A. H. McFADDEN

ADOLPHUS HAMILTON
HANNAH LUTTON
MARY GOLDSBOROUGH
LILLIE HOLT
LOUIS WEIDIG
EDWARD ROYAL

MITE SOCIETY.

Organized March 9, 1869.

OFFICERS, 1893.

President, ... ELIZABETH SENDERLING
Secretary, ... LIZZIE MASON
Treasurer, ... CHRISTIANA STEWART

YOUNG MEN'S CHRISTIAN ASSOCIATION.

Organized September 29, 1869.

OFFICERS, 1893.

President, ... EDWARD CARLIN
Vice-President, ... C. H. DEDAKER
Secretary, ... CHARLES DILWORTH
Treasurer, ... JAMES SIMMINGTON
Librarian, ... EDWARD F. THOMPSON

MANAGERS OF METHODIST EPISCOPAL HOME FOR AGED AND INFIRM METHODISTS.

Organized October 8, 1869.

OFFICERS, 1893.

President, ... ELIZABETH SENDERLING
Secretary, ... LIZZIE MASON
Treasurer, ... AMANDA WILLIAMSON

MARY F. FOX
CHRISTIANA STEWART
ELIZABETH WOOD

MANAGERS OF METHODIST EPISCOPAL ORPHANAGE.

Organized 1879.

OFFICERS, 1893.

President, ... ELIZABETH SENDERLING
Secretary, ... MARY F. FOX
Treasurer, ... MARGARET N. SEEBETH

LIZZIE MASON CHRISTIANA STEWART AMANDA GILBERT

DORCAS SOCIETY.

Organized February 14, 1886.

OFFICERS, 1893.

President, ... MARY E. DAWICK
Vice-President, ... E. R. SEDDINGER
Secretary, ... MAGGIE V. FISHER
Treasurer, ... MARY A. PRICE

FLOWER MISSION COMMITTEE.

Organized June 3, 1887.

OFFICERS, 1893.

President, ... JOSEPH W. WATTS
Secretary, ... GRACE WILMERTON
Treasurer, ... WILLIAM N. WILMERTON

CHORAL SOCIETY.

Organized May 3, 1890.

OFFICERS, 1893.

President, ... REV. W. SWINDELLS
Vice-President, ... WILLIAM A. PASS
Secretary, ... HOWARD GILBERT
Assistant Secretary, ... CHARLES C. SIMMINGTON
Treasurer, ... LOUIS WEIDIG

SOCIETY OF CHRISTIAN ENDEAVOR.

Organized October 23, 1890.

OFFICERS, 1893.

President, ... WILLIAM A. COSTER
Vice-President, ... CHARLES H. DEDAKER
Vice-President, ... FLORENCE DU HAMELL
Recording Secretary, ... BIRDIE TEES
Corresponding Secretary, ... STODDART M. SIMMINGTON
Treasurer, ... DAVID W. LEVY, M. D.

USHERS' ASSOCIATION.

Organized November 25, 1890.

OFFICERS, 1893.

President, ... JAMES SIMMINGTON
Secretary, ... JOHN BOYLAND
Treasurer, ... JOSEPH W. WATTS

JUNIOR SOCIETY OF CHRISTIAN ENDEAVOR.

Organized January 23, 1892.

OFFICERS, 1893.

Superintendent, ... LAURA E. WILLINGMYRE
Assistant Superintendent, ... GRACE WILMERTON
Assistant Superintendent, ... LOUIS WEIDIG
Recording Secretary, ... GERTIE DUFF
Financial Secretary, ... GEORGE BENNETT
Treasurer, ... GRACE WILMERTON

WILLIAM SWINDELLS' MISSIONARY BAND, OF THE WOMEN'S FOREIGN MISSIONARY SOCIETY.

Organized February 19, 1892.

OFFICERS, 1893.

President, ... MARY A. BENNETT
Vice-Presidents, ... LAURA TEST and ELLA PASS
Treasurer, ... LAURA WILLINGMYRE
Corresponding Secretary, ... LULU HEARSEMAN
Recording Secretary, ... VIOLA WILMERTON

CONSTITUTION

OF

THE KENSINGTON METHODIST EPISCOPAL CHURCH,

AS AMENDED BY THE MEMBERS THEREOF, JUNE, 1843.

We, the members of the Methodist Episcopal Church of Kensington, in the County of Philadelphia, citizens of the Commonwealth of Pennsylvania, believing that it will be for the advancement of its interests, both spiritual and temporal, that the said church should be incorporated, have agreed upon the following as the fundamental articles of our government.

ARTICLE I.

The corporation shall be denominated the Kensington Methodist Episcopal Church.

ARTICLE II.

SECTION 1. The officers of this corporation shall be a President and nine Trustees, one of whom shall be appointed Treasurer and one Secretary.

SECTION 2. The President of the Board shall be chosen from among the members of the Board.

SECTION 3. The present Trustees—namely, John Johnson, William Clark, James Keene, George C. Shively, Aaron Daniels, John Vaughan, William Cobb, John H. West, and Robert Hodgson—shall continue in office until an election shall take place.

SECTION 4. The day called Easter Monday in each and every year forever shall be the day of election. And on that day the Trustees

shall be elected by the male members of the said church, who shall be of at least twenty-one years of age, and who shall have been one year in full membership. The said Trustees, when elected on the Easter Monday, which shall be in the year of our Lord one thousand eight hundred and forty-four, shall be divided into three classes by lot, of three persons in each class; and the time of service of the first class shall expire at the end of one year, the time of the service of the second class at the end of two years, and the time of the service of the third class at the end of three years, so that at each election after the first, three Trustees only will be chosen, and no person or a Trustee will serve longer than for the term of three years, unless re-elected. And in case of death, resignation, expulsion from membership, or refusal to serve when elected, immediate notice shall be given by the Board, and the vacancy shall be filled by the members of the church entitled to vote for Trustees, subject to the same rules and regulations as is observed at the general election, and the person or persons so elected shall serve for the same time the Trustee or Trustees, whose place he or they was or were elected to fill, would have been entitled to serve.

SECTION 5. No person shall be eligible to serve as a Trustee but a male member of the said church, above twenty-one years of age, and who shall have been two whole years in full membership next preceding the election.

SECTION 6. In case anything should prevent the election from being held on the day appointed in any year, it shall be held as soon thereafter as a majority of the Trustees shall direct, of which notice shall be given after Divine service on a Sabbath day, at least one week previous to the election.

SECTION 7. That the Trustees, immediately after their election in each and every year, shall choose from their own body a Treasurer, who shall continue in office one year, unless sooner removed by the said Trustees; they shall also choose from among themselves or from among the male members of the said church, a fit and proper person to act as Secretary, who shall continue in office one year, unless sooner removed by the said Trustees.

ARTICLE III.

The duty of the President shall be to preside at all meetings of the Trustees, and on all questions on which they shall be divided, he shall have the casting vote; in his absence a President *pro tem.* shall be appointed for that meeting from among the Trustees, who shall perform the same duties.

ARTICLE IV.

The duty of the Treasurer shall be to pay all orders drawn on him, signed by the Secretary, by order of the Trustees; to take care of the money and movable property of the corporation. He shall, before he enters upon the duties of his office, make and execute his bond to the said corporation, with such surety and in such penalty as the said Trustees shall direct, conditioned for the faithful discharge of his duty, and that he will deliver up and pay over to his successor in office, or to such person or persons as the said Trustees may direct, all or any property, money, books, papers, or other article or articles in his possession belonging to the said corporation, when he shall be required so to do by the said Trustees, or a majority of them.

ARTICLE V.

The duty of the Secretary shall be to attend all meetings of the Trustees, to take and preserve fair minutes of their proceedings, to sign all orders for money drawn on the Treasurer, by order of the Trustees, and to enter the same on the minutes.

ARTICLE VI.

SECTION 1. The stated meetings of the Board of Trustees shall be held on the last Tuesday evening in each and every month.

SECTION 2. The President, or any three of the Trustees, shall have power and authority to call a meeting of the said Trustees, when

they shall conceive it necessary. Two-thirds of the said Trustees, with the President for the time being, or in case of his absence President *pro tem.*, to be chosen from the said majority, shall be sufficient to transact business.

ARTICLE VII.

The said Trustees shall have power and authority to make and ordain such By-Laws, Rules, and Regulations as they may think necessary, and the same to alter or amend or repeal as often as they shall think proper; *Provided*, such By-Laws, Rules, and Regulations so made and ordained shall not be repugnant to the Constitution and laws of the United States of America, the Constitution and laws of the Commonwealth of Pennsylvania, or this Constitution.

ARTICLE VIII.

SECTION 1. All the estate of the said Church, whether real, personal, or mixed, shall immediately be vested in the said Trustees and their successors forever. Nor shall the clear annual income thereof exceed £500.

SECTION 2. The said Trustees shall not at any time sell or dispose of any of the real estate already belonging to the said corporation or which may hereafter be acquired, or in any manner or way charge or incumber the same without the consent and approbation of two-thirds of the male members of the church who are entitled to vote at the election for Trustees.

ARTICLE IX.

The Discipline of the Methodist Episcopal Church of the United States of America as established by the General Conference of the said Church is declared to be the Discipline of this church so far as it respects the admission and expulsion of members, and in all other things relative to the spiritual concerns of the said church not repugnant to this Constitution.

ARTICLE X.

There shall be no alteration or amendment made to this Constitution without the consent of two-thirds of the male members of the said church entitled to vote for Trustees.

JOHN VAUGHAN, MATTHIAS CREAMER, WILLIAM BENNETT, GEORGE J. HAMILTON, *Secretary*, HENRY B. STOY, *Treasurer*, HENRY KESSLER, SAMUEL ADAMS, *Burial Ground Agent*, JOSEPH LIPPINCOTT, ANDREW ZANE.	Names of the present Board of Trustees, January 24th, 1844. Those persons named in the 3d section of the 2d article composed the Board at the time the charter was first obtained in 1817.

I certify that I have perused and examined the above Constitution, and am of the opinion that the objects, articles, and conditions therein set forth and contained are lawful.

Witness my hand this twenty-fourth day of January in the year of our Lord, one thousand and eight hundred and forty-four.

OVIAS F. JOHNSON, *Attorney-General.*